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# Gay Community News

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# GayCommunityNews

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February 13, 1982 —

## Florida Court Strikes Down Bush-Trask Law

By Scott Brookie

TALLAHASSEE, FL — The now-infamous Bush-Trask amendment, which would have cut off state funding to any college or university in Florida with a gay/lesbian student organization, was declared unconstitutional by the Florida Supreme Court on February 4. The Court's decision was unanimous.

The amendment prohibited state funding of any public or private college which gave recognition or facilities to "any group or organization that recommends or advocates sexual relations between persons not married to each other."

The law was written by Representative Tom Bush (R-Fort Lauderdale) and Senator Alan Trask (D-Winter Haven), and was passed as an amendment to the Florida state budget last spring. Bush acknowledged that the amend-

ment was aimed specifically at gay people. The more careful language of "persons not married to each other" was used to strengthen the amendment's chances of surviving any legal challenge.

"We're very happy," a member of the Gay and Lesbian Coalition of the University of South Florida told GCN. "We were confident that it would turn out the way it did . . . but we're glad it's over," commented Marty, who asked that no last name be used.

The seven-to-zero opinion was strongly worded. The Court stated that "the rights of persons to express themselves freely is not limited to statements of views that are acceptable to the majority of people. . . . The real purpose of the First Amendment is to protect also the expression of sentiments that the majority finds unacceptable or even unthinkable. The First Amendment even protects the

right to express the views that our constitutional form of government should be overthrown by illegal means."

(Similar reasoning was heard last month, when the Oklahoma Supreme Court ordered the University of Oklahoma to recognize a gay and lesbian student group at its Norman

campus [see GCN, Vol. 9, No. 25]. The Oklahoma Court cited a 1972 U.S. Supreme Court ruling concerning Students for a Democratic Society, noting that to advocate breaking the law is not the same as literally to do so.)

In what one Florida gay activist termed "real flag-waving," the Florida court opinion links

freedom of speech, the American Revolution and the diversity of the U.S. population and concludes, "[the lower court] erred in holding that the proviso does not abridge the freedom of speech. . . . The proviso is unconstitutional and void. The Comptroller is directed to disregard it."

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### One Day after Bush-Trask Ruling

## Gay Students in Florida Kicked Out of Office Space

By Scott Brookie

GAINESVILLE, FL — There was good news and bad news for gay and lesbian student activists in Florida last week. The good news was that the anti-gay Bush-Trask amendment was thrown out by the

state Supreme Court (see accompanying article). The bad news was that on February 5, the day after the Bush-Trask ruling was handed down, the lesbian and gay organization at the University of Florida at Gainesville was notified that it was to be kicked out of its campus office space.

According to Bruce McCoy of the University of Florida Lesbian and Gay Society (UFLAGS), the campus Board of Managers, a student/faculty organization, had gone against the recommendation of its Space Committee in refusing to allow UFLAGS to continue to share a small office in the student union. "We were the only one that the Space Committee recommended for an office that was denied space," McCoy told GCN. He said that although no official explanation had yet been given, he understood that space had been denied because UFLAGS did not serve a broad enough segment of the campus community.

"We're sharing a five by ten foot office with the National Organization for Women," McCoy told GCN. "The people from NOW have to walk through our half of a closet, if you'll pardon the expression, to get to their half." McCoy also noted that "They're not going to give our half of an office to any other needy organization."

McCoy told GCN that much of the available office space was taken up by student government and by Florida Blue Key, which he described as a "pre-professional fraternity — they put on things like homecoming." He said that Florida Blue Key has "30 or 40 times the office space [UFLAGS has], and a paid secretary."

McCoy noted that UFLAGS sponsors an annual Gay Awareness Week, as well as softball and football games, fundraisers and other activities. He said that the group has been in existence for about two years on this campus of some 33,000 students.

Janet Davis, a member of the Board of Managers, told GCN, "I didn't feel that UFLAGS was discriminated against." She said that the decision to deny space "had nothing to do with sexual preference."

Davis told GCN that "Florida Blue Key, the student government and student honorary societies all have programs which they put on for the whole campus community." She noted that the campus' Black Students Union and NOW have programs that are "much less narrow" than those of UFLAGS.

Davis commented that space in the student union was "very limited" and that in presentations to the Space Committee, both NOW and UFLAGS had requested more space. Asked by GCN if either organization had requested space at the expense of the other, Davis replied, "Both [groups] were asked if [the present situation] was livable, and both said that it was."

Asked by GCN what group would be given the space vacated by UFLAGS, Davis replied, "NOW will expand to fill the entire office."

McCoy told GCN that UFLAGS would appeal the decision to Vice President for Student Affairs Art Sandeen. He said that if the appeal fails, the group will consider legal action.

McCoy commented that there was some student support for UFLAGS in the controversy and that the daily student newspaper has been "very supportive of us." He added that during last year's Gay Awareness Week, he had received death threats and that at the same time, Kappa Alpha fraternity had set up an unauthorized table outside the student union calling for "public execution of queers." McCoy noted that the administration got them out [of the area], but didn't do anything to them."

—filed from Boston



Bernard de Wolff

AMSTERDAM, The Netherlands — On Saturday, January 23, approximately 500 demonstrators in this city protested the firing of lesbian teacher Eliane Morrisens, who is currently on a hunger strike, and expressed their opposition to a demand by conservative Roman Catholics and fundamentalist Protestants that church schools be exempt from a proposed anti-discrimination law.

The law, which would ban discrimination on the basis of sex, marital status or homosexuality, would apply to church schools, which comprise two thirds of the schools in the country, because they receive government funds.

The churches claim the law would endanger the constitutional freedom of religion and education by forcing them to accept gay and lesbian teachers and pupils as well as non-married heterosexual couples.

## Gay Father Loses Round In Fight for Custody of Son

By Jil Clark

PORTLAND, ME — "I know that my attorney and my lover are both sick of seeing me cry, but I'm in desperate fear for my son's safety now that he's with my mother. I had to carry him kicking and screaming to her car. I feel like I let him down because I was supposed to protect him from her. I have lost a great deal of respect today for the system of justice in Maine."

Those are the words of Mark Pierce, a 27-year old gay father whose battle to regain custody of his seven-year-old son from his parents got off to a bad start last week when a district court judge returned the boy to Genevieve and Erwyn Pierce without having considered charges that the couple have abused and neglected the child (see GCN, Vol. 9, No. 28).

Pierce's attorney, Niel Shankman of Legal Clinics of Maine, said that "although the judge said nothing to make us think that the fact that the father is gay influenced his decision, his decision in light of the circumstances was surprisingly severe. I would have hoped that he would at least have

let us put on the stand the three petitioners in the [child abuse] case."

Pierce, his lover, Robert Brogna and Pierce's maternal aunt, Barbara Stearns, filed a petition last month to have Mark, Jr. placed beyond the reach of Genevieve Pierce who, they said, has inflicted "serious psychological and physical damage" on the child and failed to provide him "sufficient sustenance." Judge Harriet Henry granted them a temporary child protection order, pending a full hearing on the charges, which she scheduled for February 9.

However, when attorneys for both sides appeared in court on that date, Judge Robert Donovan declared the temporary order invalid, since it had extended beyond a ten-day legal limit, and on that ground returned the boy to his grandparents. Donovan rescheduled the hearing for April 6, allowing enough time, he said, for officials from the Massachusetts Department of Human Services to investigate the situation and draw a conclusion about the allegations.

(The Pierces are originally from Massachusetts, although Mark Pierce now lives in Portland and his parents had moved there temporarily at the time the child abuse complaint was filed. Genevieve and Erwyn Pierce returned to

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## Fired Bisexual Teacher Still Faced with Problems

By John Zeh

YELLOW SPRINGS, OH — Seven years after Marjorie Rowland first filed suit against her employer for discrimination based on her avowed bisexuality, she is still in legal limbo — in two courts, civil and criminal.

Payment of \$40,437 awarded her for back pay and mental anguish has been delayed while the Mad River School District near Dayton tries to get a federal magistrate to reconsider his ruling in favor of the former guidance counselor.

And Rowland is using civil court to try to quash criminal prose-

cution for welfare fraud filed the day after her unprecedented victory against her employer.

U.S. Magistrate Robert Steinberg ruled on October 19 that the school district violated Rowland's constitutional rights of free speech and equal protection under the law. Rowland had argued that she was suspended, transferred and fired because in 1975 she had told her secretary and two students who had asked that she was bisexual (see GCN, Vol. 9, No. 16).

At the criminal level, the county prosecutor's case of food stamp fraud is on hold while Rowland seeks an injunction against "selec-

tive prosecution." When the story broke about her winning damages from the school board, Rowland was charged with accepting overpayment of food stamps while she was in law school.

"They've singled me out," Rowland told GCN. "Usually the Welfare Department will let people work out repayment" instead of prosecuting. She says she had made repeated efforts to correct the error and considers the charge harassment.

In the Mad River case, a jury awarded Rowland \$13,500 for humiliation and \$26,937 for lost

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# News Notes

## quote of the week

"There is little appeal for red-blooded Americans in the sexual doctrines of the Weathermen's spiritual heirs.

"May 19's philosophical linchpin appears to be that there is nothing so 'sexist' as normal sex.

"Paradoxically, the Weathermen and their revolutionary successors have radically different attitudes.

"The Weather people taught that free love was the road to women's liberation.

"In contrast, May 19, which is dominated by 'radical feminists' — preferred jargon for lesbians — plans to achieve the same goal by keeping its men celibate. . . .

"Although the women's control of May 19 appears absolute, the strong, unspoken sexual rivalry between the men and the lesbians appears in danger of tearing it apart.

"The unrelenting sexual repression — rather than ideological dissent — is driving increasing numbers of heterosexual men and women out of May 19."

— Guy Hawtin in an article headlined "Bizarre Sex Attitudes of May 19 Cult" in the *New York Post* for February 3, 1982.

## torture is torture

TORONTO — Evidence presented to a committee on complaints against the police indicates that a number of suspects have been beaten with clubs, strangled, kicked and burned with cigarettes at the hands of Toronto police officers.

*Gay Niagara News* of Niagara Falls, Ontario reports that at an October 6 meeting of the committee, Dr. Philip Berger, a staff doctor at a local community health center, documented 19 cases of police abuse that have been committed during the past two years by members of the department's hold-up squad. Fifteen of the 19 victims were members of minority groups.

Photographs of victims showed, among other injuries, bruises on victims' necks in the shape of belt buckles and others with signs of fingerprints. Some victims claimed they had been forced to inhale gases which made them ill and others said officers had put revolvers to their heads and threatened to kill them.

The police commission refused to consider the allegations until forced to do so by an independent citizens' group set up to review cases of police brutality. A three-member team of senior officers was then established to probe the charges.

Police Chief Jack Ackroyd said the hold-up squad is "called in to deal with very violent people and sometimes they have to use more force."

Because they consider the response of police officials inadequate, a group of Toronto lawyers has asked Amnesty International to investigate the Toronto police hold-up squad.

"Whether it happens in Chile or Brazil or in the backwoods of Lebanon or in downtown Toronto, torture is torture," commented Clayton Ruby, one of the lawyers.

## backing up labor

SAN FRANCISCO — Gay community leaders here have asked lesbians and gay men to boycott the local premiere of the movie "Making Love" in support of a strike by theater janitors.

"I have every intention of going and seeing this movie myself — once I can see it where I won't have to cross a picket line," the *San Francisco Chronicle* quotes Supervisor Harry Britt as saying. "It's very important that gay people back up labor in their fight so they will back us in ours."

The *Chronicle* reports that almost all gay and lesbian organizations in the city agree that the picket line should be honored.

Union janitors for the local United Artists and Syufy theaters have been on strike for nearly four months.

"Making Love" has been described as the first major Hollywood movie to feature a positive portrayal of gay people.

## in it together

LINCOLN, NE — Activists are asking for support from other parts of the country in their campaign to pass an amendment to the city charter which would protect lesbians and gay men from discrimination in housing, employment and public accommodations.

In accordance with an opinion issued by the city attorney, the Lincoln City Council voted on January 11 that it cannot amend the city charter without a popular vote on the matter (see *GCN*, Vol. 9, No. 26). The question is expected to be put to the vote this May.

The Lincoln Coalition for Gay and Lesbian Civil Rights is planning an education campaign to build public support for the measure and is asking for donations to help pay for what they expect to be an "incredibly expensive" campaign.

The Coalition is also asking gay rights activists who have been involved in similar efforts elsewhere to offer their knowledge and ideas.

Checks made out to "Breadbox," as well as ideas, should be sent to LCG/LCR, P.O. Box 94882, Lincoln, NE 68509.



Gay News

The traditional New Years Day concert by the prestigious Vienna Philharmonic was enlivened this year when two men leapt to the stage, took off their clothes and displayed a banner reading "Human Rights for Gays." (see *News Notes*, *GCN*, Vol. 9, No. 26).

*Gay News* of London reports that the two men, Robert Herz and Florian Sommer, members of Homosexual Initiative Wien, staged the action after their organization had made little progress in over a year of talking to politicians about gay rights. "The Austrian Republic doesn't take gay rights seriously," they

said.

The event would have been seen by 150 million television viewers if broadcast of the concert had not been interrupted by a pre-recorded segment on ballet scheduled for that time.

Herz and Sommer were later fined and jailed for ten days.

Vienna Philharmonic conductor Lorin Maazel commented, "I find it grotesque that the homosexuals jumped on the stage just as I gave the first beat of Strauss' quick polka which is called 'The Emancipated.'"

## violent tendencies

SPRINGFIELD, IL — An official of the Illinois attorney general's office has argued in court that a man beating his wife is not necessarily displaying violent tendencies.

According to *Post Amerikan* of Bloomington and Normal, Illinois, Assistant Attorney General William Webber offered the opinion while contesting a Court of Claims ruling which awarded over \$50,000 in damages to the estate of a woman murdered in 1972. Lawyers for the woman's estate had argued that state parole officers should have revoked the parole of the man who killed her because of evidence that the man had violent tendencies. The evidence included reports that the man had beaten his wife.

Webber told the court that wife beating is not uncommon behavior.

Webber claimed the other evidence consisted of anonymous letters and unproven claims of damage to property.

## of concern to all

Charging that the FBI is using the attempted robbery of a Brinks' armored car in October as a pretext for a widespread attack on progressives in general, activists have organized a letter-writing campaign in defense of those arrested in connection with the incident.

Two of those taken into custody, Eve Rosahn and Fulani Sunni-Ali (Cynthia Boston), were released when police allegations linking them with the attempted robbery were shown to be groundless (see article, this issue).

The *Guardian* reports that three black defendants have been beaten and denied needed medical treatment since they were arrested. Solomon Brown was reportedly denied treatment for a broken neck he sustained at the hands of police until he was recently transferred to a hospital.

Sekou Odinga (Nathaniel Burns) is in a Brooklyn hospital after his pancreas was permanently injured, reportedly by police during his arrest.

The Coalition to Defend the October 20 Freedom Fighters is demanding: an immediate end to the isolation through punitive segregation of those still in custody; an immediate end to physical abuse of the prisoners; full medical treatment by doctors of their choice; and full visitation rights and contact with their children for Judith Clark and Kathy Boudin.

The Coalition urges others to make the same demands in letters to Norman Carlson, Director of the Federal Bureau of Prisons, Washington, DC 20534.

"Because of my political beliefs and associations," the *Guardian* quotes Rosahn as saying, "I have been arrested and labelled a terrorist. This has to be of concern to all progressive people."

## brother cops

SAN FRANCISCO — A former San Francisco police trainee who says he was coerced into resigning because he is gay, reports witnessing a number of instances of police brutality during his seven months on the force, according to the *San Francisco Chronicle*.

P. Thomas Cady, whose complaint to the U.S. Civil Service Commission is the first to charge the department with anti-gay discrimination, says that during field training at Northern Station he often saw officers beat and kick hand-cuffed prisoners. "They would beat them up, call an ambulance and then write out that the prisoner was resisting arrest," the *Chronicle* quotes Cady as saying. "I'd tell my superiors and nothing would happen. Their attitude was that you have to protect your brother cops."

Cady added that only a "handful of officers" at Northern Station were involved in the brutality he had witnessed.

Cady's complaint to the Civil Service Commission is based on harassment from other officers and trainees and on indications that field training instructors would recommend that he not be permitted to join the department after training because he is gay. Cady says instructors and other cadets routinely called him "faggot", "fruit" and "queer" during his training and that bathroom graffiti at Northern Station included "Cady and all faggots out of San Francisco," to which had been added the words "Kill all faggots."

Cady claims that during a physical training period instructors ordered him to fight an experienced boxer, then allowed the match to continue until Cady was badly beaten and bleeding profusely.

Cady reports that harassment against women and racial minorities was also common at the police academy and in field training.

The San Francisco Police Department was the first in the nation to recruit officers from the lesbian and gay community. There are reportedly between 80 and 90 gay and lesbian cops on the 1900-member force.

## fluttering by

NEW YORK — A move last August by the Mariposa Education and Research Foundation has resulted in a disruption of communication with the outside world.

Mariposa president Bruce Voeller reports that the post office has repeatedly failed to forward mail addressed to the Foundation's old address.

Mariposa's new address is 66 W. 88th St., New York, NY 10024. Their phone number is (212) 877-9906.

News Notes compiled this week by David Morris.

## News Analysis

# The FBI Crackdown: 'Their Target is All of Us'

By Nancy Wechsler

NEW YORK — There have been several new developments in the probe into radical and black organizations by the federal grand jury set up immediately following the October Brinks robbery in New York (see *GCN*, Vol. 9, Nos. 16, 23 and 27).

Yaasmyn Fula, in jail since early December for her refusal to testify before the grand jury, was ordered released on January 27 by the Second Circuit Court of Appeals pending a decision on her appeal of her contempt citation. Fula is a legal worker with Bronx Legal Services and a coordinator of the National Task Force on Cointelpro Research and Litigation.

Eve Rosahn, who has also been jailed on contempt charges for her refusal to cooperate with the grand jury, has been released and all charges against her in connection with the Brinks robbery have been dismissed. The charges were dropped when the FBI compared her handwriting with the signature on a rental agreement for a van allegedly used during the robbery and found that the signatures did not match. Rosahn is a political activist and a member of the May 19 Coalition.

Two other women, Fulani Sunni-Ali (Cynthia Boston) and Jerry Gaines, were subpoenaed to testify before the grand jury and ordered to appear on February 24. If at that time they refuse to cooperate, they could be cited for contempt of court and sent to jail until either they purge themselves of contempt or the 36-month term of the grand jury expires. Sunni-Ali has already spent time in jail this past December for refusing to tes-

tify before the same grand jury. Sunni-Ali is the Minister of Information for the Republic of New Afrika. Motions to dismiss the women's grand jury subpoenas were filed by their defense lawyers but were denied by the District Court.

## More Subpoenas Issued

Yvette Alfonso, an activist who works with the Puerto Rican Socialist Party (PSP), was the latest person to receive a subpoena to the grand jury. She was supposed to have appeared in court on February 8, but the government has asked for a postponement until the first week in March. Linda Backiel, of the Grand Jury Project of New York (GJP), an organization that does legal, defense and political work concerning FBI harassment and grand jury abuse, told *GCN* that she thought it was significant that this grand jury had "reached out to another political force in the [Puerto Rican] independence movement. It seems significant that the government is trying to tie the independence movement to the Brinks robbery." This is the first time since 1975 that a member of the PSP has been subpoenaed before a grand jury. Other activists in the Puerto Rican independence movement have been subpoenaed before a different grand jury presently sitting in Brooklyn.

"The subpoenaing of a PSP person to the Manhattan grand jury demonstrates that the prosecution wants to tie in a wide spectrum of political organizations and beliefs," Backiel explained. "Since the RICO grand jury statute is so broad and vague they think they can get away with calling anyone." *GCN* asked Backiel

why she thought the PSP had been targeted. She responded, "They are trying to harass and taint and discredit everybody. They are particularly interested at this time in cracking down on the independence movement and equating it with terrorism."

## Community Response Organized

Political activists in many eastern cities have continued to organize forums and distribute leaflets to help combat the FBI intrusion and harassment of their communities and to ward off the threat of more people being subpoenaed before the grand jury. An effort is being made to educate people about how the government uses the FBI and grand jury process to collect information about political communities and organizations so that the government is better able to infiltrate those organizations and discredit and disrupt its work.

The GJP recently organized a forum on FBI harassment and grand jury abuse in the Park Slope section of Brooklyn, which was attended by 50 women. The film "Until She Talks" was shown and Backiel discussed legal rights and

political strategies for resisting FBI and grand jury abuse.

A similar community meeting is planned for the women's and gay communities in Baltimore on February 12. There will be a community meeting in Washington, D.C. on March 4 to discuss grand juries and the Brinks robbery.

## Harassment Continues

Political activists have not been wrong to expect increased FBI harassment. The GJP told *GCN* that a D.C. journalist, who wished to remain anonymous, had recently been visited and questioned by the FBI. He had covered the New York grand jury story and the Brinks story for public radio and had been involved in organizing a forum on grand juries to which Sunni-Ali and her lawyer Chokwe Lumumba had been invited to speak.

In addition, there have been scattered reports of FBI activity in Western Massachusetts and Central Pennsylvania. People have been asked to identify individuals in photographs and have been questioned about the political beliefs of others. From reports that

*GCN* has received it seems that some of the FBI activity is related to investigation of an underground group called the Sam Melville-Jonathan Jackson Brigade, which has claimed responsibility for political bombings in New England, including the 1976 bombing of the Middlesex County Courthouse in Boston. The FBI may also be asking questions about the Brinks robbery.

## The Real Target

The Boston *Herald* ran a story on Tuesday February 9 in which they disclosed that "A full-time anti-terrorist squad of state police and FBI agents has been tracking leftist radicals in Massachusetts and elsewhere in New England since December." A member of the Boston Grand Jury Project told *GCN*, "Whatever they say their target is — the Sam Melville-Jonathan Jackson Brigade, the Brinks suspects, the people wanted in connection with the death of a New Jersey State Trooper — their real target is all of us: lesbians and gay males, socialists and feminists, progressives of all vari-

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# Witness Sought In Murder Case

By Larry Goldsmith

BOSTON — A Suffolk County Superior Court justice has granted a motion for dismissal of charges against a man accused of murdering an Emerson College professor in June 1980 (see *GCN*, Vol. 7, No. 47).

Investigator Robert Carpenito of the Suffolk County District Attorney's office told *GCN* that first-degree murder charges against Mark Morrison of Charlestown were dismissed when the prosecution could not produce a key witness. Morrison has been charged in the killing of Leonard Riendeau, a Beacon Hill resident. The dismissal motion was granted "without prejudice," meaning that the case can be re-opened as soon as the witness is found.

Carpenito identified the witness

as Robert E. Powers, Jr., of Charlestown. According to Carpenito, Powers is currently the object of an "extensive manhunt all over the West Coast," involving 15 state police departments and the FBI. "Over 500 hours have been spent on this case in the last month," Carpenito said.

Carpenito declined to elaborate on Powers' possible role as a witness, but court documents suggest that Powers at one time claimed that Morrison had confessed to him.

Riendeau's body, clad only in a robe, was discovered by a friend on June 8, 1980 at his Charles Street apartment. The victim had been stabbed repeatedly and a knife and a belt allegedly belonging to Morrison were found near the body.

By Jil Clark

BUFFALO, NY — A lesbian activist stricken with multiple sclerosis maintains that county and private nursing authorities have threatened to discontinue her nursing care because, they allegedly charged, she has attempted to seduce the aids and nurses who tend to her.

So far, however, Ethicare, the private nursing service which provides her with a morning nurse and an aid at night, has made no move to cut back on their service to Gail King, a 36-year-old former therapist and Boston activist.

King said she plans to sue the individuals and agencies involved for defamation of character.

King alleges that in a meeting called last month to review her case Laurie Sercone, then working as an administrator at Ethicare, and Lillian Pawlick, Assistant Supervising Public Health Nurse for Erie County, accused King of making, in what King said were Sercone's words, "seductive gestures" toward her caretakers.

Sercone verified that some of King's aids and nurses felt uncomfortable with King because she is a lesbian, but she said that she was prevented from commenting further by a state law mandating non-disclosure of information about Medicaid patients.

Sercone said that, in general, she discovers "problems" with clients when "I try to place [a

medical worker] on a case and they hesitate and I ask them why."

"This is all from the stage of the theatre of the absurd," said King, whose condition forces her to live in a wheel chair and speak in a voice so weak that it is nearly inaudible.

"My lover was there in the conference with me. She cracked up [laughing] when they said the part about my seducing the nurses."

A nurse on duty when *GCN* phoned King's home said that King is not physically capable of seducing anyone. The nurse asked to remain anonymous.

Did some nurses and aids refuse to work with King because they interpreted her actions as seductive? Is she about to be dropped by Ethicare? Both Pawlick and Brickner, vice-president of homecare and medical staffing at Ethicare, said they could not lawfully answer these questions. "We must protect the patient's confidentiality," Pawlick explained.

Do county health officials usually deal with complaints about a client's behavior by holding a "case conference"? Yes, said Pawlick.

She continued, "When we have a problem, we conference it and attempt to see how this came about, because we all have different perspectives of an incident that took place. For instance, I hear one nurse saying, 'Did you see so-and-so's dirty home?' . . . Well, to somebody else it may look pretty good."

Is it possible that anti-lesbian sentiment harbored by some of King's caretakers may have similarly tinted their perception of their client, leading some of them to misinterpret King's behavior?

Pawlick responded, "I don't have any opinion about people's religions, about people's political beliefs. Maybe because I've been working at this job so long, I really don't have any opinions. My only concern is about what does the patient need, what level of care. . ."

To prepare her lawsuit, King said, she needs the notes of the case conference, but Pawlick and Brickner have denied her access to them. Her case worker, Richard Dispensa of the State Department of Social Services, has said that the notes are the property of Ethicare

or the nurses who wrote them. Brickner maintains that, as part of King's record, they are the property of the state. King has sent a letter to Senator Patrick Moynihan protesting the denial of access to her own file.

King worked as a therapist at the Homophile Community Health Service (HCHS) in Boston in the early 70s and served as vice-president of the Boston chapter of the Daughters of Bilitis in the 60s.

Marion Tredeau, a therapist who has known King since they worked together at HCHS, believes her friend is being discriminated against both as a lesbian and as "a political person." Tredeau described King as "outspoken. . . . In spite of her infirmities, she still fights for anything that has to do with women or lesbians."

Tredeau continued, "But people who are being taken care of are supposed to be 'good patients,' persons who shut their mouths — which, of course, is not in their own best interest because they may not get what they need if they don't speak up."

Tredeau thinks that King's medical workers "may also be reacting to some aspect of her illness . . . which causes her to be more dramatic and very emotional in the discussion of her politics . . . But this is no reason not to care for a sick person, because you don't like her illness. People taking care of sick persons should be willing to take care of sick persons — full persons, not just a body lying in bed."

— filed from Boston

# Bush-Trask

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"We won the battle, but the war is still raging," commented Ronni Sanlo of the Florida Task Force, a lesbian and gay organization in Tampa. "We're incredibly excited that this happened; however, the legislators, particularly Alan Trask, are still attempting to legislate discrimination," she told *GCN*.

Asked by *GCN* if there were plans to pursue similar legislation, an aide to Senator Trask commented that "There are ways to adjust [the amendment] to eliminate constitutional questions. We are very dedicated to do that." A statement by Trask also said that he would pursue "every avenue available in appealing to the U.S. Supreme Court."

In the statement, Trask also took note of the court's discussion

concerning advocating overthrow of the government; Trask labelled the comments "extremely disturbing," adding "I think such reasoning is tragic and imminently dangerous." He added, "There is a fundamental difference between free association and publically funded association . . . particularly when that association is for the purpose of violating criminal statutes of the state."

Trask has in the past identified himself as a born-again Christian.

The Bush-Trask amendment created an uproar in Florida and gained national attention last October when it began to appear that entire university campuses might be shut down as a result of the anti-gay proviso (See *GCN*, Vol. 9, No. 13).

Passage of the amendment

sparked protest on several Florida campuses, from gay and non-gay groups alike. In one notably strong action, a group of students at the University of South Florida formed an organization called Sigma Epsilon Chi (SEX), whose sole purpose was to advocate sex outside of marriage. Formation of the organization was a direct challenge to university officials, who had taken the cautious position that since no student groups explicitly advocated non-marital sex, there was no danger to university funding.

Following the formation of SEX, the Florida state comptroller informed university officials that they had 48 hours to decide what to do about the group, since its existence potentially violated state law

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## Correction

In the last issue it was incorrectly stated that the next meeting of the Coalition of Boston Area Feminists would be held at 120 Boylston Street. The meeting, which will be at 7:00pm on February 16, will actually take place at the Mobilization for Survival office at 13 Sellers Street in Central Square, Cambridge. An orientation for new members will begin at 6:30.

We regret the error.

# Community Voices

## off the rag

Dear *GCN*,  
Why do they make lesbians have periods, that's what *I'd* like to know. I mean, *I'm* never gonna have kids so why do I gotta suffer the bleeds every month? Why don't you guys do something about *that* instead of pissing and moaning about stupid stuff like the fourth letter in the word *woman*, for crissakes!  
Sincerely yours,  
Sparky Newton  
Roxbury, MA

## bringing home the bacon

Dear Editors:  
I realize there is a continuing debate about "man/boy love." I am sick of hearing about it. It's hard enough to maintain gay pride in New England while in adult (sometimes) relationships without sex between adults and kids (male and female has always gone on, usually between family members.)  
As a social worker, I have yet to see any positive results from these adult-child trysts. Kids are sexual creatures, but they don't think or act like adults unless they are "taught" how to.  
As a parent I can see that my adolescent kids (boy 13, girl 11) are very interested in sex and sexual information. But they are just as interested in skiing, girl scouts, soccer, Star Wars, horror movies and Atari.  
Why should we adults so distort life for children that they become grossly preoccupied with sexuality? Sexuality is not love. Neither does it pay the rent or buy gasoline, once we are no longer objects of "adult love." These boys do grow up. I hope.  
Sincerely,  
Pauline Cholot  
Wilton, NH  
P.S. Cancel my subscription.

## first pariah

Dear *GCN*,  
In your issue of 6 February (Vol. 9, No. 28), there was a Calendar notice for Sunday 7 February listing a meeting at the First Pariah Unitarian Church — appropriately enough, on Church Street in Cambridge.  
I have trouble remembering that church — isn't that the one across the street from where the arsonist meet? The Second Conflagrational?  
Luv those Typos,  
Charles Bonnell  
Baltimore, MD

## gay architects

Dear *GCN*,  
With the help of the International Gay History Archive in New York I am analysing gay related establishments from a design viewpoint.  
I am requesting contacts with architectural firms which you know have had design experience with gay related architectural projects, small or large.  
It is my hope to share design experience with other gay architects. Will you please spread the word and send any relevant information on the subject? Thank you.  
In gay love and solidarity  
Amerigo Marras  
International Union of Gay Architects  
PO Box 2 Village Station  
New York, NY 10014

*GCN* welcomes letters to "Community Voices." If at all possible, your letters should be **TYPED AND DOUBLE SPACED** and kept to three pages (or less!) in length. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

## memories of connie

Dear *GCN*,  
Thank you for printing Nancy Walker's touching "farewell" to our dear friend, Connie White.  
Much would have been written about Connie and Eva in their lifetime had they allowed it. They were approached many times by people wanting to write articles about them, even a book was mentioned. There was, however, a residual fear (on Eva's part) stemming from their war time separation. Also, Eva was obsessed with the idea that she would be deported because of her lesbianism. Pretty hard for young people to understand, perhaps, but for them it became a legitimate fear. They worked for years as domestics; I suspect so they would not have to give out too much information about themselves. It wasn't until about 1970 that Eva became a U.S. citizen.  
It was about that time that they started coming to DOB (Daughters of Bilitis). I suspect that that was probably the best thing to happen to them in a long time as they lived in absolute isolation. They never missed a fundraiser, party, dinner, or DOB event. They were of course given senior citizen rates, which meant, "stuff that money back into your pocket." Just their being there was their price of admission.  
I'll never forget the gay pride marches. They always station themselves on the curbing in front of the Charles Street Meeting House. You could feel their excitement at being there to watch. They had waited 42 years for gay liberation. Eva was in her 80s and Connie was around 65. Many marchers would wave and call out their names. Others of us would drop out of line to hug and kiss them. They were as much a part of "gay pride" as those of us who were marching and screaming.  
They touched our lives. The memories we have of them will always be a part of our lives. I hope Nancy's article touched all of you, especially the younger of you. It hasn't always been easy to be a lesbian. If the day ever does come when we no longer need lesbian/gay liberation we will still need each other just as Connie and Eva needed us and we needed them.  
Sheri Barden,  
Boston, MA

## thanks, and don't stop now

(Note: Our letters from "John," an anonymous youth in New Mexico, have ended. Below is our first letter from Brandon, a coming out thank you note to the amazing number of our readers who responded with letters of support at an important moment for him. We're pleased at *GCN*, and so is Brandon, of course. We take all this to be yet another sign that there's a lot of energy out there for helping out younger lesbians and gay men. This can be a reminder for all of us that our youth have even fewer places to go for support and for meeting each other than lesbians or gay males, who are stereotypically adults.)  
Dear reader and friend of *GCN*,  
I would like to thank every one of you who have responded to my quest for "advice." I have found out that there *are* many people out there who really do care, and it was so inspiring to open and read all the letters I have gotten. Each of you who have taken the time to write me are very beautiful people and I respect you very much. Thanks again for showing me what true affection means.  
Yours,  
Brandon Carson  
New Mexico

## the spirit of the olympics

Dear Editor:  
I read in your paper that the Gay Olympics can be legally barred from using the word "Olympics." How ironic! For it is possible that the Olympic Games once symbolized the unity of gayness and athletics.  
The Olympic Games were the center of the best athletics in the ancient world. The Olympics were so important that wars stopped so that soldiers could participate. The Ancient Greek calendar was counted from the number of the Game, and the Games continued for over a thousand years. The Olympic Game was a religious event, a male event, a nude event. However, as the traditional values and morality of reason and paganism declined, and as Christianity rose to power, a new calendar supplanted the Olympic one, the Olympic games themselves were forced to close, and homosexuality became a capital offense. Europe entered the Dark Ages. (Significantly, John Boswell in his *Christianity, Social Tolerance and Homosexuality* omits all mention of the Olympics and sport.)  
Nevertheless, when the Olympic Games were resurrected in 1896, there was no place for the openly gay athlete. Following 1500 years of persecution, the notions of gay and athlete were not merely severed, they were often conceived as incompatible. An athlete was a Christian gentleman, while a gay was a criminal, a sissy, a psychopath, a prostitute, a sinner to be punished and never applauded. Women, rejected even as spectators at the ancient Olympics, were given a role in the rise of modern sports. But that role was quite secondary to that of men, in part due to the unease and suspicion with which the bigoted viewed strong, muscular, competitive women.  
Of course, when the Olympics were reborn at the turn of the century, it was implicitly an avocation of "gentlemen" — of men with money. So the emphasis was on the amateur as opposed to the professional sportsman. Realistically, only people with a certain income could afford *not* to be paid while they trained for world competition. Thus, many of the early competitors were economically better off.  
In the 1920s and early 1930s the left wing, with some of its trade unions, and with the Soviet Union, fostered a counter Olympics, the Spartacist — named on behalf of the ancient leader of a major slave rebellion against the Roman Empire — Spartacus. Moreover, as late as the Berlin Olympics of 1936 the vast majority of participants were white, though Jesse Owens did much to shatter the myth of Aryan superiority.  
The Games have changed. After WWII the Games are filled with sportsmen and women who are subsidized by their governments, even though they are not "officially" professionals. The Soviets and their allies now partake in the games, as do athletes from numerous countries in the Third World. There have been gay participants like Tom Waddell, and even the film of the 1972 Munich Olympics, "Visions of Eight," spotlights two weightlifters who appear to be gay.  
How ironic, and how sad, that the U.S. Olympic Committee should deny a gay group the use of the term Olympics! The original spirit that gave rise to the Olympics is probably stronger in San Francisco than on the U.S. Olympic Committee.  
And should the term be denied use by our gay sportsmen and women, what about alternative names: Golympics, or Gaylympics. Or perhaps the Theban Games, after the gay warriors of Thebes? Or the Alexandrian Games? Or the Sapphic Games? Or the Greek Games? But whatever the name, the Gay Olympics may be more in the tradition of the original games than the official Olympic games.  
Yours truly,  
Hugh Murray  
New York, NY

## no but i saw the movie

To the editor,  
I have not yet read Noretta Koertge's *Who Was That Masked Woman?* Nor have I yet read Amy Hoffman's review of the book in *GCN* (12/26/81). I *have*, however, been following with interest the letters in *GCN* responding to both of the above.  
Not having read the book, I am not going to enter into the debate about whether or not it contains racist remarks and, if so, whether or not it is still worth reading. I, like many of us, was brought up in a culture that taught me to act out a script that is fundamentally racist, sexist, heterosexual, classist, ageist, looksist, etc., etc., ad nauseum. I have received, and continue to receive, endless explicit and implicit messages about the importance of labelling a person before dealing with her/him further: woman-man, rich-poor, black-white, lesbian-straight, capitalist-non/anti-capitalist, racist, politically correct-politically incorrect.  
That Noretta Koertge made remarks perceived by some to be racist does not surprise me. And I think that the fact that people are responding to the remarks they perceive as offensive is a healthy sign that people are paying attention and are trying to teach each other painful and very important lessons. I am disturbed, however, by what I perceive as a "less-racist-than-thou" game that many aspiring politically correct feminists seem to be playing, sometimes in the letters column of *GCN*. People who live in glass houses shouldn't throw stones, and ultimately we all live in glass houses. To learn anything from one another, we have to be able to both articulate and receive criticism. But it is easier to hear and respond to criticism when it comes from a loving place. We can criticize without throwing stones.  
Susan Graetz  
Ithaca, NY

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# Speaking Out— Sex and Younger Partners

By Lucina Kathmann

Everywhere I know of, there are sexual relationships between people of considerably different ages. In some places there are fewer and in some, far more. The attitude of society toward these relationships varies. In some cases it artificially increases their number. For example, where young wives in a harem are valued as a measure of wealth, or in fifth-century Athens, where there was a tremendous number of relationships between men and boys.

In our own society, there is almost universal disapproval, though the older the younger party is in such a relationship the more we may tolerate it. If the younger partner is under 18, not only will the parents or guardians probably object, they might even press suit, because we have enacted special laws for this purpose.

Relationships between men and boys constitute an issue in the gay men's community. A special dirty word, "chicken hawk," has been coined for a man who loves boys, and several district attorneys have blamed these men for child pornography and other sexual abuses of children.

And yet this isn't a gay issue or even a men's issue. Many women love girls or boys, and many girls and boys love women. I know many women, and I can think of others who are in the public eye (May Sarton and Jane Rule), who have always preferred partners much older or much younger. These liaisons may occur as frequently among women as men, but the evidence cannot be seen on the newsstand in the same way. The men's erotic magazines frequently feature an adolescent "youth-of-the-month" whose picture is designed to entice men to buy the magazine. There is no equivalent "girl-(or boy)-of-the-month" aimed at a female market.

But in reality, there are a lot of sexual acts and continuing sexual relationships in all gender combinations, in which one person is below the legal age of consent. These arise wherever adults and children meet, in families, school, and church.

They are all illicit. According to our law, young age precludes the right to consent to a sexual act. Thus all sexual acts that involve minors are considered forcible, a type of rape.

What is "consent," the right to which is bestowed upon us on our 18th birthday? It is not easy to discern from observation. In my experience, a lot of people think consent is something they might give in states of sexual arousal or even fear, against their better judgment. They think it is the same for me, or so I infer. Some have apparently thought that a bit more groping would cause me to consent, and one thought that hitting me with a brick might do it. After the latter incident, the police surgeon thought I *had* consented. Blood was running down my skull and my inner ear had filled with it, but he still maintained that rape is impossible and can only occur if the woman consents. Since then I am aware that there is no limit to what some people might mean by consent.

Let us forget these people. I don't think they'd make good partners, anyway. Some of us have the possibility of being ready and willing to involve ourselves in whatever type of sexual acts fit our feelings and our situation. We're ready to take charge of our own bodies as sexual people, and we can seek others who are equally ready to be our partners, whether or not anybody else understands or approves. This is the notion of consent I want to use, and it's not related to present sexual arousal or any other kind of pressure.

Now, will a preparation of 18 years of hanging around bring us to this point in our lives? I'd like to consider two examples. I know of several cases of older men, usually wealthy, marrying women who are comparatively children. The woman may be 23 or 25 to the

man's 50 to 60. Between the difference of sex, age, and economic power, there is little chance that these relationships will be equal friendships. Most likely the young woman's life will be completely sewed up until she becomes a widow.

Society takes no action against this. The parents actually encourage the match. They keep the girl's experience as narrow as possible and caution her not to "act cheap," and I believe they understand that they are effectively "marketing" her as a bride for a higher price than suitors her age can muster. She is eager to please her parents, who are the only people she knows well enough to love, and thus she gives her "consent."

To my way of thinking, such a woman, despite her 20-some years, and no matter what the age of her suitor, is not prepared to give consent. She just doesn't know enough.

On the other hand, I think minors sometimes do consent. Consider the case of my 17-year old godson, who lives with a 19-year old woman he calls Honey Bunny. Technically, she is a statutory rapist, a child molester, a woman who loves a boy. Yet most people see in them a pair of ambitious dancers sharing their lives. I doubt if the most rabid moralist could muster shock. Their parents and teachers cannot.

In this case, the age difference is small, and society is less offended. But the point for us here is that this boy apparently is able to give his consent. There are many others like him in this respect, too. In fact, if we will search our memories honestly, I'm sure many of us were consenting, sexually active people before our 18th birthdays. We might have chosen women partners, men partners, girls or boys, but no matter what our orientation, some of us were ready to take these partners on.

In an essay called *Teaching Sexuality*, Jane Rule recalls how tiresome it was when she was a girl and the woman she loved would not consent, or when she did she would then try to redirect Jane's sexuality toward boys her own age, out of a mistaken notion of responsibility. In that case I think the adult was the one too naive to be able to give consent! I think we should be aware that some adolescents are very well connected with their sexual needs and desires.

Not all, of course. Just as not all of us were sexually mature in this way until well into our 20s or even later. I'll wager that this happened for precious few of us on our 18th birthdays!

Sexually active adolescents and their lovers are subject to unusual pressures, which I don't want to minimize. There is so little social support for their relationships that they will have little help in working out the problems they encounter within their chosen life-style. In looking for a confidant, for example, they risk running into somebody well-meaning who interferes by telling their parents, calling the police, harassing their lovers. Indeed, it might be very hard to get a relationship like this to work, but I can't see why people who want it shouldn't try.

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## Community Voices

### earthly powers

Dear GCN,

Upon reading of the review of Anthony Burgess' *Earthly Powers* GCN #28, Vol. 9), I began to wonder how much of the book was actually read by Lester Strong. It is quite apparent that he overlooked one very important part of the manuscript, the character of Don Carlo Campanati, who, through his own unearthly powers, became Pope Gregory XVII.

Had Mr. Strong read the first few chapters of the book, he would have been aware that the author, Kenneth M. Toomey, not Burgess in this case, explained that he was asked by the officials of the Vatican to pen an accurate account of the miracle performed by Carlo Campanati, to which he was the sole witness for Carlo was to be canonized.

The book also beautifully describes, though indirectly, the ascension of Don Carlo from *pere* to Pope; the trials involved in doing so; the sometimes fantastic feats of personality entrusted to the secondary character. Did Lester Strong even read the back of the paperback? Even if Mr. Strong read the hardcover version, it would be impossible to ignore the synopsis of the story line *and* the inclusion of the phrase, "*Two Men Of The World*," etc., etc. In the pretense of reviewing this work, his simple, occluded viewpoint is most undesirable. Does Lester Strong write for the *Enquirer*?

Noted in the book, *Earthly Powers*, is the fact that the author/narrator makes apologies and confessions to the fact that his memory may be a bit faulty at times, but as he also explains, "I am 81." Indeed, one of the more humorous points of the book hinges on the fact that while some things may seem fantastic and *non-credible*, they are true — to the best of my memory! As the author/narrator puts it: "... I can do no more than transcribe memory."

Another ignored point of the work is what Mr. Strong calls, "... and atomized universe ...". Even though the second paragraph of the review mentions the time period involved, background and the *metier* of the central character, the 706 pages (to be exact) of *Earthly Powers* are a testament to the mind of Kenneth Marchal Tomey. Mr. Strong nearly damns the author and the primary character for qualities not applicable to anything in this book.

I agree with a quote from Chapter 12, page last: "I had gone out into the world and the world was making me bleed." Lester Strong bloodied, blungeoned and butchered Anthony Burgess' *Earthly Powers*. Literarily appalled, Bruce Gordon Allston, MA

### biological undeterminism

Dear GCN,

Larry Goldsmith, in his review of Bell, Weinberg and Hammersmith's *Sexual Preference*, is quite accurate to critique the whole study on the basis of lacking a fundamental definition of a homosexual. However, their results cannot simply be tossed off as ridiculous, because they have been, are, and will continue to be used against us. (One horrifying example is the early German studies which purported to prove genetic etiology, just before Hitler took over and began his program of "purifying" the race.) We *do* need to worry about "diction," because, although researchers may be asking the wrong question, their "diction" is the form in which the research will be used against us. Basic methodological and ideological flaws abound in studies performed on us; for our sake, at least, we need to thoroughly critique them.

I found the results of this study, or rather, their interpretation, frightening. While the suggestion of biological causes of homosexuality may mean to some that it is not our "fault," and may reduce the number of attempts to "convert" homosexuals through psychological means, it only opens the door for biological attempts to "fix" us ... which can be equally devastating. (How does prenatal intervention and hormonal manipulation strike you?)

Yet what is even more frightening is the simple fact of this interpretation, and how easily it has been accepted. The amazing oversight, here and elsewhere, (except for the recent review in the *New York Times*), is that this study gives absolutely NO evidence of biological etiology. This study is based on memories of childhood experiences of lesbians and gay men and does not use biological data. The "overwhelming" evidence simply does not exist. What this study concludes, (whether or not they prove it is an entirely different question), is that there seems to be little environmental influence in the cause of homosexuality. The conclusion jumped on by nearly everyone, is that, without environmental causes, homosexuality must be biologically rooted. However, to date, no one, (least of all the authors of this study), has been able to prove conclusively that homosexuality is biologically caused. And there have been lots of people who have tried!

This interpretation of biological etiology is frustrating, not only because of the possible consequences to gay people, but because the real conclusion to be drawn from this study is that there is no evidence for homosexual etiology whatsoever. This leads us directly to Hocquengham's characterization of homosexual or heterosexual "desire" as an "arbitrarily frozen

frame," and thence, to Larry Goldsmith's conclusion that "there is no such thing as a homosexual." They asked the wrong question, but they got the right answer. It is up to us to correct its interpretation.

Cindy Carpenter Northampton, MA

P.S. Not all homosexuals are male. Three of your male reviewers implied this, at least some of the time. Please include us, (if only to not our distressing absence) — we've been left out long enough.

### civil disobedience

Dear GCN,

Marsha Maurer's article on Women's Pentagon Action was an ambitious and important piece. Non-violent direct action, militant resistance and civil disobedience are not given adequate attention in progressive publications; non-violence has too often been relegated to the disdained realm of the liberal by some leftists; militant direct action has been attributed to aggressiveness and machismo by some feminists fearing elitist vanguards. I recognize these attitudes myself having at some time or another employed them both. While Marsha has given a strong sense of what it *feels* like to do civil disobedience, and what one can expect if she or he does, the article only touches on the respectable question — "What for?" Some clarification is needed as well on the issue of personal empowerment and political action.

Resistance and non-cooperation is indeed an invigorating experience but this action was not taken so we could *feel* powerful. We organize and act so we will *be* powerful. The article talks about divisions and tensions among the women jailed together at Arlington. It quotes me as having said: "To the women who expressed hostility to me I shared that our divisions were more important than non-cooperating with the authority of our jailers." What I actually said was that the divisions were more painful than was cooperating with the authorities. We attempt to respect difference not to exalt individuality but so we can overcome our divisions and act in unity. Showing one another respect, tolerance, support and encouragement enables us to become increasingly capable of effective education, resistance, and self-determination. We become a progressive, anti-racist, anti-sexist and anti-violent people — self-created through our struggle.

How the participant's perceptions of themselves and of their relation to others change as a result of involvement affects their commitment and ability to make important contributions to a

developing movement. Our task is formidable. I am stripped of my dignity in a homophobic society; my humanity is degraded if any human being oppresses another. We struggle to build courage, determination, respect, and collective strategy because our goal is to alter the social and political relations of our society, and we are determined to succeed. That is personal empowerment. It is in the collective nature of non-violent action — the communication, the solidarity, the impact, our human resources pooled, that our personal empowerment lies. My individuality will be found through my commitment to us all.

Women's Pentagon Action is happening in Boston. We will continue to take direct action, work together with allies, strive to deepen our visions and our effectiveness. It is because it is a part of a bigger picture in which each of us can find an active place that Marsha's article was so valuable.

For justice and peace,  
Jessica Shubow  
Cambridge, MA

### nolag activists

Dear Bob, New Brunswick, NJ:

Although NOLAG (National Organization for Lesbians and Gays) has announced the cancellation of the March on Washington II, I feel the need to make some comments on your letter printed in *Gay Community News* (Vol. 9, No. 25) dated January 16, 1982. Yes, there is a need for strong unity in the gay community across the country and I congratulate New Jersey for being able to work so closely amongst themselves. In addition, I also must congratulate the people who attended the NOLAG conference on January 9 and 10 at Hunter College of the City University of New York for working in solidarity. I myself, having attended this conference, must say that no one objected to my presence at the meeting or my speaking. In fact all of their meetings are opened. I must also tell you that this meeting was a meeting of the NOLAG Coordinating Committee.

Although the struggle for gay rights has come a long way, we still have a long way to go. Your letter was not written in a negative tone as you suggested. Rather, it sounded like it was written by a committed activist. I'm sure that the activists that put together the MOW I really appreciated your help. I would suggest though that a phone call to one of the activists involved in NOLAG would help bring us (the gay community) even further together.

Yours Truly,  
John Paine  
New York, NY

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## Bush-Trask

Continued from page 3

and jeopardized university funding. The Comptroller, Gerald Lewis, warned that he would cut off the university's money in 24 hours if it was found to be in violation of the Bush-Trask law. Action by Lewis was stayed by a federal court injunction granted to

the university officials, who decided to support the existence of SEX pending a decision by the state Supreme Court.

Representatives of SEX declared the group disbanded the day after the Florida Supreme Court decision.

—filed from Boston

## Bisexual Teacher

Continued from page 1

earnings. Magistrate Steinberg later granted interest on the back pay but refused to order her reinstatement to her job. Rowland says she will appeal that decision.

Rowland considers the magistrate's decision and the jury's award a victory for homosexuals, particularly those who want to work in public schools. "It's the first time in any court that the constitutional rights of gay people have been upheld in job discrimination," she told the Dayton *Daily News*.

Rowland's attorney, Alexander Spater, told the paper he was pleased. "It's a good verdict. I think it tells school boards not only in Ohio but across the country that gays have a right to work and be treated as other employees."

Magistrate Steinberg concluded that the jury's verdict and his ruling found that "where such behavior does not interfere with the performance of one's duties or with the operation of the school, [officials] may not take disciplinary action against the person

exhibiting such behavior. Apparently, the jury felt, as does the Court, that in our public educational system, which should have as one of its highest values the free expression of thoughts and ideas, there is room for the 'free spirit,' the unconventional person who marches to the beat of 'a different drummer.'"

Steinberg quoted the specific passage from Henry David Thoreau: "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away."

Steinberg also argued that "such a person has a right to be different; to express her innermost personal thoughts, her doubts, her fears, her insecurities, her likes and her loves to fellow workers and friends so long as she does not impede the performance of the public school function. The fact that these expressions may be repugnant to some and shocking to others is of no consequence in and of itself."

—filed from Cincinnati

## Gay Father

Continued from page 1

Southeaston, Massachusetts with Mark, Jr. immediately upon recovering him last week.)

Whether or not Mark Pierce can prove to the satisfaction of the court on April 9 that his son is indeed in "immediate and present danger" living with his grandmother, Pierce faces a legal battle to regain guardianship, which he forfeited six years ago "under extreme duress," he said. Pierce said that at that time, his mother threatened to inform the family of his 19-year-old lover, Brogna, that their son is gay if Pierce did not sign over his parental rights to Mark, Jr.

Shankman said that overturning the adoption is "critical" because "legal parents have a very strong right to a child." He added that he is optimistic that the court will find the adoption "fraudulently induced."

Pierce maintains that because he is gay his mother has opposed his being a father since before his child was born and that she has sought custody of the boy for years in order to control her son's actions.

Shankman said that Genevieve

Pierce "has used the child as a tool to keep Mark in line. If Mark does something she doesn't like, she takes the child . . . and she doesn't like his being a homosexual."

Pierce said he married the boy's mother, Anne Gregor, in an effort to "cure" himself of homosexuality when he was 18. Gregor surrendered custody of her child to her mother-in-law before he was born and divorced Pierce in the following year.

According to Shankman, Genevieve and Erwyn Pierce live on federal disability insurance and have not adequately provided for Mark's needs.

Pierce said that his parents move frequently and that his mother, whom he described as "overbearing and bitter," has been on medication for a mental disorder.

Pierce said that he has already exhausted his savings and that the cost of the custody battle may exceed \$15,000 this year. Financial support can be sent to him via the Mark Pierce Defense Fund, 51 Market Street, South Portland, Maine 04106.

—filed from Boston

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# Living in Exile

## The Story of Gay Liberation in Argentina



By Steve Forgione

Héctor Anabitarte and Ricardo Lorenzo were founding members and leaders of gay liberation in Argentina. Today they are activist-writers and lovers residing in Spain with the official status of political exiles, as is the case with thousands of their compatriots.

In spite of their exile, they have not lost their sense of humor or an outlook for tomorrow's new possibilities. They contribute regularly to such diverse publications as *Viejo Topo*, *Tiempo de Historia*, *Bicicleta*, *Triunfo*, *Amigos* and *Diario de Barcelona*. They co-authored a popular "primer" for gays entitled *Homosexualidad: el asunto está caliente*, (*Homosexuality: The Topic is Hot*) (Madrid, 1977). This book is now available in the U.S. from Oscar Wilde Bookstore, 5 Christopher St., NYC 10014 — send \$5.25 plus \$1.50 for handling/postage.

They are also members of the Catalan Committee of Amnesty International and keep abreast of the activities of the various movements for social change.

This interview provides an important, but little known here, chapter in our international gay history. An article entitled "Gay Argentina?" appeared in the Sept 1980 issue of the progressive bi-monthly *Newsfront International* published by Peoples Translation Service, but was barely picked up by the gay press. For those who read French, the Fall '81 issue of the Paris-based *Masques* contains a section entitled "Argentine Dossier." In addition, there are interviews with two other known gay Argentines in exile, novelist Manuel Puig and playwright Copi. Puig's books can be found anywhere and English translations of

some of Copi's plays, like *Eva Perón* and *The Homosexual*, are available from Flatiron Distributors, 175 5th Ave., suite 814, NYC 10010. (Readers may send a self addressed/stamped envelope for a free copy of "Gay Argentina?" and \$1 for the "Dossier" to: Lesbian/Gay Rights Monitoring Group (L/GRMG), 415 W. 23rd St., Box 11F, NYC 10011 — checks to S. Forgione.)

A brief explanation of some of the political developments mentioned in the article is necessary, if at best superficial. Modern Argentine history is the passage of one form of military dictatorship to another. The chapter written by Juan and Evita Perón (1944-55), of course, has overshadowed subsequent regimes. The "liberal" period of 1971-73 under Gen. Lanusse also saw the rise of armed resistance to the military. The main group was the Peronist Montoneros (named after the partisans of the war for independence), but also active was a Marxist guerrilla group, the ERP (People's Revolutionary Army). The return of the still idolized Perón from exile in 1973 was both a concession to the people and an attempt to stem the rising tide of militancy in all sectors of Argentine society against the military and the system it defended. This plan by the generals was called the GAN (Great National Agreement). (The actual day of Perón's return, June 20, 1973, is mentioned in the interview as the "Ezeiza massacre." While hundreds of thousands were assembled, right-wing Peronists provoked an armed confrontation with the guerrilla groups also present to welcome their hero. (Many

innocent people were killed and even more wounded.) He, and after his death his wife Isabel, along with the increased powers of repression of the government and police, were able to crush this militancy quite effectively. By 1976 another brutal dictatorship of military gorillas had taken over and, ironically, saw the exile of Isabel Perón, too.

Today one can see photos in our press of the mothers of the thousands of "disappeared" sons and daughters (*los desaparecidos*) gathered in Buenos Aires's Plaza de Mayo to demand that the government make their whereabouts known, still to no avail (see *Life*, Sept. '81). One can also read reports on how Argentina will train "gorillas" (a slang used for the military) in El Salvador in their well developed methods of repression as surrogates for Washington (see *In These Times*, v. 6, no. 6). Despite whatever strained relations that may have developed due to the White House's "human rights" campaign under Carter, Ronald & Co. are all too eager to make peace with their reactionary co-thinkers in Argentina's Pink House.

This interview was held in October of 1981 in Barcelona, where Héctor and Ricardo now live. What is presented here is a portion of a conversation that lasted several hours. All translations from the Spanish (or Castilian for my Catalan nationalist friends) were made by the author who takes full responsibility for any misinterpretations.

\* \* \*

Steve: Virtually nothing is known in the States about the Argentine gay movement. How did it begin?

Héctor: In 1969, a small group of gay men got together. As we were active in trade union and/or radical politics, we were concerned with aspects of our oppression and the fight against it. We had no outside contacts and honestly knew nothing at that time of the developments in other countries, like the Stonewall rebellion. Because of the political climate in Argentina, for 2 years we had to restrict our activities to publishing bulletins that had a fairly closed or "internal" circulation and to holding a few meetings. Our group was called *Nuestro Mundo* (Our World).

Interestingly enough, we attracted working-class gays from the industrial belt of the outskirts of Buenos Aires (as we ourselves were located). Most came from the provinces to find work and escape the even more oppressive conditions gays faced outside the capitol. We had little contact at that time with those gays who were more "open" or let's say were more identified with a "gay life-style" known downtown. This is stretching a parallel for a North American readership, though, considering there never really was or is a "gay life" or "gay area" of the city as known in other places.

Ricardo: However, in 1971 an important newsweekly magazine *Siete Dias*, wrote a piece about our bulletins. Very shortly after we were asked to grant an interview to the Buenos Aires daily *La Opinión*, which was then considered progressive. A full page article appeared about our group and almost immediately we were contacted by other gays and lesbians who also wanted to see a gay movement in Argentina. And so, in 1971 the Frente de Liberación de Argentina (the Gay Liberation Front of Argentina) was founded. The Frente was a federation of several groups (and individuals) who reflected a number of points of view or tendencies. However, all saw in their own way the need for reconstructing society as the way forward for our liberation.

Steve: What were some of the activities of the Frente?

Ricardo: As more space was conceded to civil/democratic rights, directly related to the preparations for elections in '73, the Frente took advantage of these opportunities. We leafletted publicly to expose and denounce police persecution of gays. We participated in major demonstrations with our own banners. In '73 we printed 5,000 copies of the first and only issue of the Frente's paper, *Homosexuales*, which we were even able to place in a number of newsstands. This, too, made the mainstream press with an important article in *Panorama* (another popular newsweekly magazine, *sf*). Thanks to our own contacts, copies made their way into the National Congress, too.

Steve: Were there any lesbians active in the Frente?

Héctor: Oh yes, in fact one important exposure and indirect support of our activities was related to the lesbian group *Safo*, which was part of the Frente. Several members of *Safo* were painting slogans on subway walls when an army official saw them and beat up one of the women. As this was the period when disgust with military/police repression was quite high, our press release denouncing this aggression hit the press ranging from the sensationalistic daily *Diario*

*Cronaca* to *La Opinión*. Perhaps the most important coverage came from well known news broadcaster Ariel Delgado of Radio Colonia who had an estimated listening audience of 2 million.

Steve: Did the government or its political parties supporters ever comment on the Frente's activities?

Héctor: They did so quite strongly on several occasions. After the massacre at Ezeiza airport, the Frente sent out a press release denouncing Colonel Osinde as responsible for the bloodshed. Within a couple of weeks, very expensive "anonymous" posters appeared on walls all over Buenos Aires and some provincial cities, denouncing homosexuals, Montoneros, and drug addicts as the main threat to the nation. This theme was to be repeated *ad nauseam* by the right.

Jose López Rega, the right-wing Peronist Minister of Social Welfare and close aide to Isabel Perón, was one of the chief architects of most of the repression in Argentina. We know he was the "director" of the "3A" (AAA — Argentine Anti-Communist Alliance), a paramilitary terrorist group. In 1975, the weekly *el Caudillo*, close to the Isabel Perón government and strongly influenced by López Rega, printed a major article calling on the public to physically attack/repudiate gays and seek a "final solution" to the "homosexual problem."

Steve: With this open anti-gay hostility, were there any laws enacted against homosexuality?

Ricardo: Ironically, there are no laws in Argentina specifically outlawing homosexuality or homosexual activity. Age of consent is the same for hetero- and homosexual relations — 21 years of age. Violation of this law can bring a prison term between 3-8 years. Of course, in a heterosexist and patriarchal culture, violations due to male homosexual activity usually carry a stiffer sentence.

However, Argentina is a country that has little tradition in constitutional law. The police have unbelievable autonomous power. One example is their ability to issue "edicts" known as "contravenciones" ("minor offenses"). Edict "2ndH" allows the police to detain, at will, anyone for creating a "public scandal" and hold them incommunicado for 21 days. This was almost exclusively used against gays and didn't imply being caught in an actual public sex act. Many policemen were trained to patrol the streets in plain clothes, and as a form of entrapment detain gays just for street cruising. The (in)famous Villa Devoto prison in Buenos Aires, for example, had a section reserved exclusively for gays held under "2ndH."

Héctor: As you saw before, to these fascists, "Comms, queers, and drug addicts" are seen as one common and related evil or threat to society and brutal interrogation as a "terrorist" suspect was common once inside these jails. (For a revealing account of this, see the *Winter '81-'82 Foreign Policy*, *sf*.) At best, threats of blackmail or exposure enriched many a policeman through payoffs by gays.

"2ndH" was used extensively before the 1978 World Cup soccer games in Buenos Aires to arrest prostitutes and gays. A sophisticated computer ID system, called DIGICOM, was set up to aid in

continued on page 11

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# NEW NUDES NEW NUDES NEW NUDES

## The Latest Nudes

### New American Nudes

Edited by Arno Rafael Minniken  
Morgan & Morgan, 1981  
Dobbs Ferry, NY  
\$19.95

By Rob Schmieder

The physical experience of seeing the show "New American Nudes" (at the Creative Photography Gallery, MIT, March 1981) from which this book springs was altogether different from the intellectual exercise of "reading" the book. The many brilliant pictures in the show maintained their own physical identities (and dimensions, and surfaces. . .); they could be experienced one at a time at whatever level they operated: sexual titillation, aesthetic accomplishment, effective portraiture. In the book thesis-making takes over. Minkinen's essay is brief but makes its point: ignore the obvious. This point is carried through in the annoying sequencing of the plates; never have I been so tempted to cut apart the pages of a book.

"New"; "American"; "Nude": three adjectives, drawing ever-narrower circles around what could more simply be called the human body. An effort towards definition that contains considerable presumption, for all three of these adjectives come highly laden from past attempts to pin meaning onto them.

"New," as used by exhibition curators, is a word that is meant to carry connotations of "good," "groovy," "my faves," "what the hip collector will be buying this year." Minkinen is about as groovy as they come, and is quick to let us know that the pictures he's selected "collectively underscore a profound and significant departure from the straitjackets of the past." The use of the word "new" also absolves him of having to put forth any other claims for the doltish and self-indulgent pictures that comprise about half the selection: it should be enough for us to know they're new, for if by next year we're bored with them, we'll surely have something else *new* to look at.

"American" is probably nothing but a red herring, if not a redundancy. America is still the world center for photographers of all nationalities, and the aesthetic within which American photographers work is conse-

quently cosmopolitan.

As for the word "nude": Minkinen has this rather unhelpful dictum to offer:

In front of the camera, we are neither naked or nude. We either have our clothes off, or, to varying degrees, on. . .

Launching into an attack on Kenneth Clark's 25-year-old definition of the nude in art—a straw target if there ever was one—he then proceeds to exchange his new platitudes and pretensions for Clark's old ones:

The new nude . . . rarely appears in a landscape . . . [Roughly one-sixth of the pictures include a recognizable landscape.] The new nude has stepped inside. [In the remaining five-sixths, it is as often as not impossible to discern any setting at all.]

Men and women . . . share a similarity in body parts that is really quite astounding. [You could have fooled me.] Informational clarity is apparent in many of the male nudes in particular. [Doubletalk for: Look at all those cocks!]

On the other hand there are two facts, not noted by Minniken, but confirmed by the pictures in this book, that merit contemplation: one is that all sorts of people are taking their clothes off for the camera in increasing numbers; the other is that the nude form is being depersonalized to a great extent, following cues that come from both the "fine arts" and "pornography."

The nude portrait is not a recent phenomenon, but it is one that has enjoyed a tremendous vogue in the past several years. Prudish Boston recently viewed Starr Ockenga's collection of color nude group portraits with nary an outcry; *New American Nudes* includes a fair number of similar parent-and-child groupings, couples and dead-on three-quarters length solo shots. Many of these look like Bachrachs minus the ascots; and no doubt they are being commissioned by the same sort of people who have always desired portraits as evidence of their goodness, their power, their "patronage of the arts."

In these cases the statement made by the subject of the picture can overpower the photographer. Perhaps in unconscious recognition of this, the photographers try to reduce their famous friends or dealers to "Untitleds"

or coy initials.

But most of the time the nude is successfully subsumed into the photographer's world, and formal values reign. Robert Giard's settings collude with his live models in telling stories, a strategy that goes back at least as far as Leonardo. Special lighting effects and the use of infrared distort and emphasize qualities of skin tones that elude the illusionist. The body becomes a landscape which the picture's edges fence in. In all these cases the body is an impersonal puppet, acting out the photographer's scenarios; or even further removed, an abstracted and even unrecognizable form, a "composition."

Finally, it must be noted that the headless body and close-cropped torso come direct from the vocabulary of straight pornography and its objectifying tactics. And there is plenty of good old-fashioned Tits&Ass in *New American Nudes*, much of which Playboy would be happy to run, if it hasn't already.

The foregoing is meant to suggest that there are other ways of looking at Minkinen's nudes than what he has proposed. Many of his photographers have very interesting things to say which are inexcusably obscured by their appearance in his grab-bag. In particular, Minkinen blows his big chance to tackle the subjects of erotica and sexuality.

When he refers to photographs as "overt and unapologetic . . . direct and natural outcomes of the irrevocable sexual liberties established during the 60's and 70's," he is lumping together in one phrase the following items: a charming portrait of a woman that does not carry any overt sexual signals (Hal Martin Fogel's *Portrait of a Woman*); a man's view of a woman's ass that is indistinguishable from its ancestors of a century ago (James H. Nordstrom's *Untitled*); and Peter Hujar's very raw erotica (*Carlos*), part of a gay aesthetic that has no history to draw on.

When I look at Sarah Putnam's nude woman, I see a presentation of the female body that is not patterned after male response patterns, but is clearly meant to be erotic. The many well-known gay male photographers represented in this volume elicit strong responses from me, whether positive or negative, that I know come from a close identification with how they are looking at male bodies. Fear inspires the excitement I feel in looking at some of Arthur Tress's pictures, and also the contempt I feel for much of Robert Mapplethorpe's work.

The lesbian photographer JEB maintains that a photographer's sex and sexuality are always evident in his or her work. I think this is an extravagant claim, but in the case of these nudes sex and sexuality are there on the surface, unavoidable.

And when they *are* avoidable, it is usually because the photographer is avoiding them — either to pursue some aesthetic path to which nudity is ultimately irrelevant; or because he — almost always *he* — has swallowed unquestionably some aspect of the way straight society is accustomed to looking at bodies. There are many brilliant pictures in *New American Nudes*. For some of these, the fact that a nude figure is involved is incidental to their brilliance; for others it is essential. There are many interesting sexual currents and approaches to the erotic presentation of the nude in today's photography; and you will find many of them in this book — if you look hard enough.



Mark Krastof: Rita & Francoise, 1979



Robert Giard: Man in Aquatic Bathroom, 1979



John Putnam: Untitled, 1980



Eileen Hohmuth: Untitled #1, 1980



Bill LaRue at Carmel Highlands, California, 1959  
"Early in 1946, White made his pilgrimage to see Alfred Stieglitz . . . Stieglitz asked him, 'Have you been in love?' And when White answered that, yes, he had Stieglitz said, 'Then you can photograph.'"



James H. Nordstrom: Untitled, 1979



Nude foot, 1947

From the "Amputations" sequence: an untraditional use of truncated body forms, erotic but not derivative from pornography; and an early example of exploration of the landscape of the body.

## A Visionary Revisited

*Minor White: Rites & Passages*

Biographical essay by James Baker Hall

Aperture, 1978

Millerton, NY.

143 pp.

paper \$15, hardcover \$25

Minor White opened many of the doors through which today's multitudinous photographers rush. Minkinen dismisses White's seminal "Be-ing without Clothes" — the "New American Nudes" of its day — because it is apparently no longer new enough; and thereby points to his own fallacy. White's experimentation with infrared is only now seeing fruit in the current fascination with the technique, which has inspired at least two major exhibitions in the past year. "Second Sight" at Harvard last spring, and a traveling show organized by the Smithsonian. But most importantly, White inspired other photographers to paradoxically combine the precision of the medium with spiritual exploration.

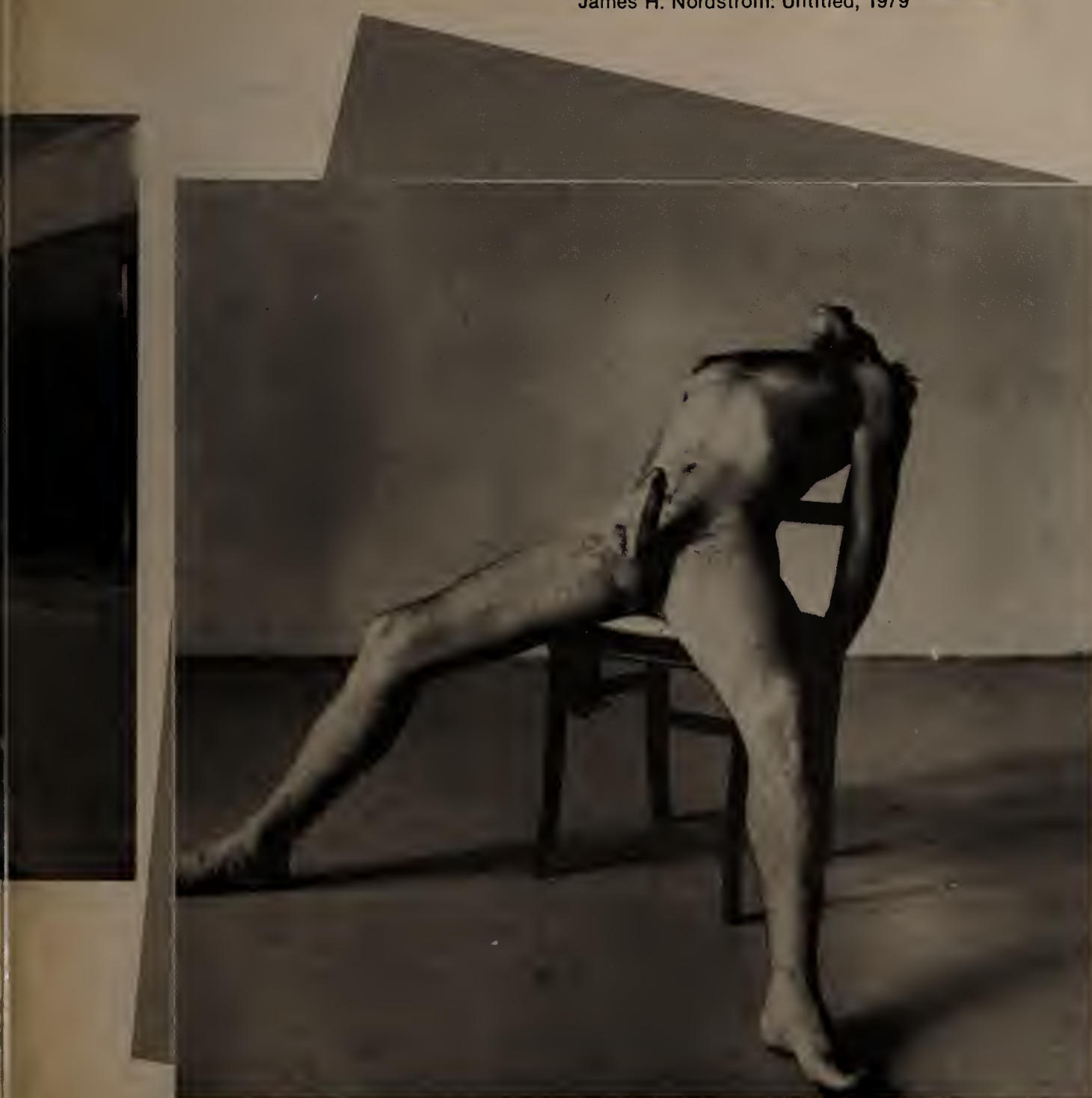
White's quest as a photographer was, in his own words, for "those moments when the visual world is transparent. When the intangible is more solid than steel." Hall in his biographical essay is chiefly concerned with tracking down the specific intangibles that possessed White, in particular his study of Gurdjieff; the many beautifully reproduced photographs give the book its solidity.

Hall dances around White's homosexuality, but provides ample material for an attempt to understand how it fuelled his art. Born in 1908, White was inevitably subject to sexual repression, and this repression was expressed in familiar ways: fear of women, chronic depression, attempts at sublimation. With the latter he at least succeeded in fooling himself: "without sex blindness in my eyes the beauty of man is clear" he said — but his loving pictures of men are clearly sexually motivated. Hall finally states baldly that White "found great pleasure in simply being with men, especially young men, in working with them and teaching them and photographing them. Most of the time, that is all there was to it."

White was, when circumstances and his temperament permitted, sexually active but hackneyed though it may sound, his great love was his art.

The camera is first a means of self-discovery and a means of self-growth. The artist has one thing to say — himself. . . . The camera and the technique of observation will broaden him, deepen him immeasurably. . . . Expressiveness is . . . connected with sexual practice . . . photography is sublimation of my inability to have the sex I want. . . . Sex is the basis, but not the ultimate expression, merely the foundation upon which the cathedral is built. . . . If a man lives his frustration to the hilt he will lead a full life.

— RWS



Peter Hujar: Carlos, 1978

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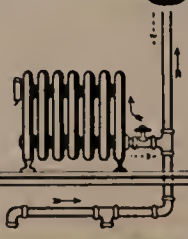
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## How Far Can You Go?

by clover chango

For people searching for messages about survival in this cold political climate, simplistic doctrine, like "Fight Racism," or "Say 'No' to Sexism," are no longer helpful. These messages of intellectual political theory cannot sustain those of us who feel further removed from the mainstream than ever before. The inner turmoil experienced by people on the fringe—queers, women, people of color, artists, activists, the poor, elderly, physically challenged, youth—is becoming an abyss in serious need of nourishment.

The growing awareness of impending doom, and the increased interest in spirituality, call for an examination of the inner self, the life force, and sexuality in the context of survival. Death, materialism, deprivation, sexual hunger, drive, and fantasy pleasure in the unfeeling, mechanical, plastic society. These themes repeatedly emerge in times of horror, instability, and imminent destruction. Examining these existential issues helps us learn from life's pain instead of being startled and smothered by the suddenness of upheaval. It is simple realism—the shit's on its way down right now.

Experimental art, particularly theatre, is exploring these issues and has a great deal to offer those who are losing ground in today's struggle to survive. This art focuses on surface reality—the stagnancy, banality, desperation, clutter—with a haunting determination to look below the surface, where we are asked to discover the information we need.

The use of feeling in current theatre is disappointingly minimal, but realistically reflects the world depicted. The physical movements—elusive, nightmarish, ritualistic, often repetitive and boring—illustrate the superficiality of present society, leaving the impression that action might explode in conjunction with the repressed feelings portrayed.

The emotion portrayed in radical theatre—and other conscious political art forms—is balancing on the threat of dissemination into an emotionless environment, accurately depicted as conservative America. America, the automaton, consumerist state, is often portrayed as an emotionally immature beast. This creates a dialectic within which we can examine our own struggles with a repressive society.

Visual imagery conveys messages on an intuitive level,

complimenting the ideas expressed and transcending the fragmentary communication experienced in art and politics today. Visual and visionary work heighten the art form by integrating dream, memory, hallucination and nightmare, elements of life which seem to give me more information now than political rhetoric.

The word, in current experimental theatre, is frequently minimized, often in disturbing ways. Language exists in struggle with the everpresent visual imagery. Modern art confronts and exposes the numbing effect of mass technological imagery. It is no longer the joking matter of earlier satires. The word has become useless, trivial. The legacy of oral tradition and social gatherings is butchered, especially for persons in cultures different and more vulnerable than the American mainstream.

Isolation, passivity and repressed pleasure distort self-power, self-image, and relationships. Individuals become more dependent on consuming goods and services than on their personal resources and community. We survive by mutating—eating garbage, as Audre Lorde points out—our independence won at a higher stake.

The Wooster Group, formerly the Performance Group, Wooster St., has presented some of this country's most profound works, the seed group having begun in the '60s. *Route 1 & 9 (The Last Act)* is gutsy, daring, collaborative work by a brilliant, artistically-disciplined group. Their goal is not to directly criticize society but rather, to show the whirlwind of feelings being experienced today in a repressive situation.

Part One, "The Lesson," is in the tradition of technological satire, stepping past cliché to plant messages decoded throughout the rest of the play. An environment of stultification, boredom and claustrophobia is created by a deadpan video monitor lecture about Thornton Wilder's *Our Town*. The word loses its value, the lecturer's emotions seem deliberately edited. The image is intellectual, masculine, and technological. The viewer soon feels disturbing hypnosis, repressed pleasure and rage, the torment of confinement in American brain culture, the infantilization of Americans by (daddy) media.

The audience is then removed to a downstairs open space for the remainder of the piece. In part two, "The Party" (also called "the stage hands arrange the stage for the last act of *Our Town*"), white actors perform in blackface and drag. Black culture is depicted

## What's the Good Word?

By Donald Vining

It has not been all that many years since the now thoroughly established word "gay" was adopted by homosexuals to describe themselves and their way of life. I find the first use of it in my diaries in the mid-'40s but since I am in nothing a trendsetter there were certainly those who had used it before that. Mostly, though, up till then we had floundered in the search for a label for "our kind," "Urnings" and "Uranians," words put forward by Germans and British, had never really caught on—dignified enough but heavy and rather strained. "Gay" was quickly pounced upon as just the word we had been needing and went quickly into general use. Nobody who wasn't alive or aware before "gay" gained currency can fully understand what a tremendous difference it makes in the way we view ourselves and the way others view us.

Some pedantic homophobes like to make the banal protest that it's an inappropriate word to describe a sad way of life, but what do they know of the balance of merriment and melancholy in our lives? If not all of us are in every waking moment gay in the sense of "jolly," neither are most blacks truly black nor most who call themselves "middle-aged" very close to the literal mid-point of their lives (unless life expectancy has suddenly shot up to something between 110 and 125).

If we have at last found the perfect word to label our world and our lifestyle, one that sympathetic straights are also comfortable with, some problems still remain in the formulation of a satisfactory gay vocabulary. The gap that particularly bothers me is the lack of a suitable word to describe the person with whom we are romantically, sexually, and especially domestically involved. We are not going to have our full measure of dignity until we find it.

The word in current glib usage is, overwhelmingly, "lover," equally bandied about among straights. This word isn't bad when applied in the first throes of romance and sexual rapture but it strikes me as inappropos when a duo has show some permanence. It is of little usefulness when dealing with the straight world as we all



must; it shocks without conferring on the one we have chosen above all others the dignity they deserve. In addition, it doesn't sufficiently separate the sheep from the goats.

In the course of our 35 years together, for instance, my beloved has had several lovers, among them my one-time best friend and a man who still cherishes at a considerable distance the memory of their long-ago fling; he has lived with and had a deep relationship, however, only with me. There are biennial phone calls from the erstwhile lover, conducted rather coyly at both ends at a decible level that shows a certain lack of faith in Alexander Graham Bell's invention, but it is I who occupies the adjacent bed (nostalgia for old romance always seems to strike in the middle of the night, about the time the bars close). My side affairs are best described as mere "tricks," which is not to say that many were not very nice people who might well have been elevated to the status of "lover" had my emotions not already been fully engaged. I think most of us who stay together for any long period have these others in our lives for whom "lover" is for a while an adequate word. It is not, however, adequate when applied to the one to whom we are basically constant. Nor do I know what word really is best, though over the years I have given the matter much thought.

The sympathetic straight world has even more problems than we do with proper vocabulary. They stammer inquiries about the welfare of "your — uh-Friend," "your — uh-Roommate," "your

— uh— Buddy." In dealing with them we sometimes use the same evasive terms and I always feel it demeans the last person in the world we would want to demean. I have never forgotten my mortification when a very young straight employee of mine, totally sympathetic but known for his loose lip, picked me up when I used one of these euphemisms in the office and said, "Poor Mr. J. Has he been demoted to the status of a roommate?" I promptly resumed with renewed intensity my search for a word or expression that would convey the proper status in my life of Mr. J. ("Ken" to readers of my *A Gay Diary*).

In the days of our youth, when nellyism was more rampant than it is now, there was a great fondness for labeling members of a gay two-some "my husband" or "your wife." This always made me grit my teeth and neither expression ever passed my tight disapproving lips, either in regard to my own relationship or that of others who relished the terms. Not only did I feel that this kind of "playing house" represented a pathetically futile attempt to ape heterosexual marriage, which resembles gay relationships in only a few ways, but it set up roles that in our case and many others simply didn't exist. When two men are equal breadwinners, equal housekeepers, and not inclined toward consistent dominant or submissive roles even in bed, how can either be sensibly called "husband" or "wife"?

Other words and phrases in use in the homosexual community I

found less obnoxious but never quite right. Bruce Voeller, when he headed the National Gay Task Force, on occasion referred to his "spouse" in Task Force communications. I wrote protesting that it was a rather ugly word to describe something quite wonderful in the way of relationships; he answered that he could find nothing better to set apart the long-term beloved from the passing fancies. I acknowledge the problem without accepting his solution. While it is a neutral word in that it assigns no roles, makes no statement as to who nurtures and who supports, I am obviously not alone in rejecting it for it has never caught on.

In many legal documents and formal statements the recommendation in the gay movement these days is that one's mate be referred to as "the significant other." This may satisfy legal needs, but otherwise, forget it. To begin with, it is ambiguous. Parents, siblings, children, and friends could as aptly be described as "significant others" in one's life. Furthermore who could, with a straight face, speak of or introduce anyone as "my significant other"?

A host of words I've considered over the years get quick dismissal when one considers their derivations or their dictionary definition or their connotations. "My Associate" isn't dreadful but the word "Associate" in both the academic and the business world implies as a rule someone a rung lower on the ladder and so destroys the idea of equality. "My companion" is an expression I've heard used just this year and to my surprise it cropped

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## How Far?

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as a life force battling against the irony of the white, all-american culture of the self-important *Our Town*. This artistic/political choice is dead serious; the group is aware that the audience's immediate judgment will be that performing in blackface is racist. The guts, vulnerability, energy and conviction of the white performers shatters judgment of racism, asking the deeper question of how whites react when confronted with an emotionally-charged portrayal concerning race. In my own experiences as a working class white gay involved as both a part and outsider to Black culture, I was the hidden desire of many whites to emulate and imitate black people, to become black without understanding the suffering. This goes unspoken among liberals. In "The Party," honest confrontation, instead of muddled guilt-ridden rhetoric, cracked open the discomfort and embarrassment of whites' ignorant, arrogant racism.

Part three: "The Last Act—The Cemetery Scene" juxtaposes action to ominous overhead color video monitors. The black characters continue their party whispering cautiously, illuminating the clandestine nature of people on the fringe. An ironic scene from *Our Town* about the fear and pain of dying is on the video. The performance is beautifully eerie, the stagehands expose the american white normals as the walking dead. The relationship of the

black party to the dead whites in full color is frightening, evoking acute fear of my own deaths—of pleasure, the body, community, freedom.

Part four: "Route 1 & 9" is white heterosexual pornography. This is icing on the cake baked to throw in the face of emotionally repressed society. The scene, a hitchhiker sex story, is pro-pleasure and not violent. Power problems are subtly visible in the heterosexual sex, and while this is disturbing, it is in line with the rest of the social commentary. Sex and pleasure are severely distorted in the confining social constructs of sex-starved but sex-hating america. The dialectic of pleasure and normality runs throughout the performance.

Suddenly, the plugs are pulled on the video monitors. We are left alienated, but in defiance of morality. The use of abrupt endings in progressive arts today is a documentation of the severity of survival issues being experienced presently by fringe persons. One route is to go for consumption, feed yourself with as much as you can get your hands on since there is so little; fuck your brains out because there doesn't seem to be any nourishment in the decaying economic/political climate. Discussion of psychic awareness is extremely necessary for gays, as we examine sexuality and survival.

\* \* \*

Squat Theatre, 23rd St., the

Hungarian group that recently presented *Mr. Dead and Mrs. Free*, focus on visuals and performance art. The effect is similar—leaving one aware of the emptiness felt in a pleasure-repressed and violent society.

Part one, a film, opens in black and white with a monkey on a leash, cutting to hordes of workers crossing the Brooklyn Bridge during the last transit strike. Confinement; denial of freedom; again, the walking dead. The film continues with the frenzied search for pleasure outlets. Soon, Mrs. Free, a black woman in belly dancer drag and headphones, appears as a ray of hope in the banal world epitomized by a coked-out white rocknroller who wants to learn how to dance from Mrs. Free. Continuing thematically with the dialectic of sex and societal repression, the next highlight is a scene of one woman reciting to another in deadpan monotone a heterosexual pornographic text while strolling along deserted New York waterfront streets.

The film closes with a linear narrative on violence. A cop is killed, leaving his daughter and pregnant companion in grief. The closing scene is an actual birthing by the woman playing the companion. The last frame shows the suffocation and brutality of a hospital birth, the newborn being clipped and having an air plunger

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## Argentina

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monitoring the victims of their policing actions.

After the coup in 1976, known gays employed by the government in the various public administrative offices were fired and even often beat up by co-workers seeing the green light to vent their hostilities.

**Steve:** The right-wing/reactionary forces publicly equated homosexuality to communist subversion and societal degeneracy. What was the attitude and response of the left or progressive forces?

**Ricardo:** The response of the "left," and in Argentina this is intended to include both the Peronist and Marxist left, was one of criminal silence. When they did say something, it was to outflank the right in its hetero-moral *machismo*. One of the slogans we heard the Montoneros chant, as a response to those wall posters previously mentioned was, "No somos putos, no somos faloperos, somos los muchachos del ejercito Montonero." ("We're not fags, we're not drug addicts, we're the young men of the Montonero army.")

Another chant heard from the armed left was, "A lost gorilla no hay nada mejor, que romperles el culo con todo mi amor." ("To the 'gorilla' nothing could be so fine, as to take all my love and split open his behind.") It was sung to the tune of the Beatles' "Ob-La-Di Ob-La-Da."

**Héctor:** Not one single group on the left took a public position against the various attacks against gay people. Even internally it was a taboo subject. In fact, as we experienced from our work, the left was more conservative in questions of sex/uality, morality, etc., than the general public. Marital fidelity, strong nuclear family ties, and frowning upon abortion and divorce were virtues strongly adhered to by the left. Homosexuality was seen as perverse and a sign of decadent capitalist-bourgeois society/culture and mirrored the right's position in substance. If they were allowed to put their views into practice, we're sure some type of correctional camp would have been built for gays.

Although *machismo* is a cultural-social problem common to all Latin America, in Argentina it

has taken one of its most extreme forms. Remember, Perón "el caudillo," the father-leader of the country, is the embodiment of *machismo*/patriarchy. The left has yet to challenge all of this and that bespeaks its intentions, psychology, etc.

**Steve:** How did the Frente, which was clearly struggling for greater freedom for all in its opposition to the dictatorship, react to this reactionary intransigence of the "progressive" forces?

**Héctor:** This brings up some aspects of (self) criticism of the Frente. Actually, it is a complex paradox and one gays are faced with in many countries struggling against a dictatorship. On one hand, it was essential to join wherever possible with those forces fighting the repressive regime. It's elementary that the overthrowing of a military dictatorship is the only way forward for anyone's rights. In this process, the Frente became very influenced by the Montoneros, as they were the major force in the opposition and resistance.

It's here the problem began. Before long the Frente was hardly identifiable as a movement for lesbian and gay liberation, but rather appeared to be another political party. As it took on a more militant political stance, gays who were less politically conscious, or who did not identify with left-wing Peronism or armed struggle, became alienated from the Frente.

**Ricardo:** And yet the very left who we were solidarizing with still held on to their hetero-macho illusions of normality and contempt for homosexuality. This was the main error of the Frente in not fighting the homophobia and outright anti-gay bigotry in these forces. We were caught between the devil and the deep — fascist military dictatorship and the possibility of a new regime that might have been beneficial for the majority, but still our oppressor.

**Steve:** The Nicaraguan revolution is an example, though, where the rise of the women's and gay movements internationally have had an influence. Gays in Nicaragua don't seem to fear repression or a singling out by the government/revolutionary forces. Haven't there been signs of

changes in the Argentine left's thinking, especially by those in exile abroad?

**Ricardo:** No, even in exile with all the positive developments emerging between the lesbian and gay movements and the left, the Argentine left still holds on to their phallic fantasies. These are clearly aspects of their failure and we mince no words in stating our denunciation and criticism of them.

*There is an abrupt silence and an expression on Ricardo's face that spells out an anger and hurt that I all too easily recognize from my, what now seem ancient, battles within the Socialist Workers Party on gay liberation. Brutus's dagger wound was being opened again and I see it's time to close. I only have to ask one more thing, almost for my own self-assurance . . .*

**Steve:** In spite of all this, you're not bitter to the point of cynicism or despair?

**Héctor:** No, we're still out there trying to push ahead. It's just that now we know better where we stand and what we'll have to do.

The uncomfortable silence returns. I joke by making a pun about how we must be "dizzy-queens" ("locas"), anyway since only a "nut" ("loca/o"), could or would persevere with these dreams of a new better day. Fortunately we're laughing and back in Barcelona again.

I leave their attic apartment whose roof-terrace has a glimpse of the Cathedral steeples in the Gothic Quarter. I want to go see Nacha Guevara in concert. She is one of Argentina's, and all of Latin America's, most talented and well-known singers. It is said that after every performance, the many Argentines in the audience demand an encore of her rendition of "Don't Cry For Me Argentina" — which I have heard on record. It is hauntingly beautiful in a way that only an exile could give those words their particular meaning.

Yet, thinking of Ricardo's expression and their long recounting of events, of their own lives, I change direction. Argentina does not cry for its gays.

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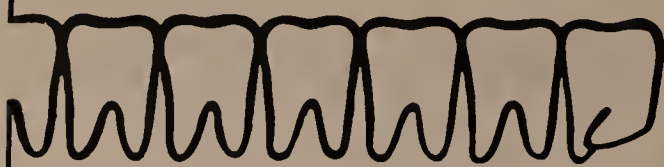
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# Arts on the line

Art has always played a fundamental role in the development of community. Art can build a group identity at the same time that it carries a subtle message about a sensibility to the rest of the world. The debate about politics and

art — visual polemic vs. idiosyncratic view — will never be resolved, but GCN wants to provide a space that can serve as a focal point for discussing the work of current lesbian and gay artists.

By David Bonetti

At Stux Gallery, 36 Newbury St., 3rd Floor, through February 27

Louis Risoli's new series of oil paintings of Body Builders are as bright as the Caribbean sun. Another painter at the opening remarked he ought to have worn sunglasses. While sunglasses really aren't necessary, the works are so celebratory of color, paint and the male body that a visit to the Stux Gallery might for a few moments replace a trip to San Juan.

The paintings are immensely appealing in an immediate way and require little critical explanation to be understood. This immediacy is one of the things that makes the paintings good, and I would like to talk about why.

There seems to be a humanist revival going on in the arts. I suppose that is the only response thinking and feeling artists can make in the face of the Ronald Reagan-Jerry Fallwell axis that is slowly strangling America. But the movement is international. Indeed, the sources of the new wave of art seem to be both the slums of British industrial cities and the sophisticated art schools of Italy. The present peril — nuclear devastation — is everywhere equal.

For the last 20 years the arts have been dominated by conceptual-formalist concerns. While not necessarily inimical to humanism, these movements are unconcerned with the political, economic, social and human context out of which art grows. Formalism in particular has become a new art-for-art's-sake approach that separates form from content and ends by saying that form is the only true content or subject of art. These move-

ments produced many beautiful and significant works, but the times are ripe for a new approach that could allow artists to express their feelings and thoughts about other issues.

The human figure is one of the issues that artists are beginning to explore. And I think it is important to note that it has been gay or homosexual artists that have been in the forefront of this revival of contemporary figurative art. During the hegemony of abstract art from the late forties to the present the two most important artists who chose to treat the human body as the subject of their art — Francis Bacon and David Hockney — were both gay men. The entire Pop Art movement — which is too large and diverse to generalize about, but which uses figures and objects as iconography — came out of a gay sensibility. Jasper Johns and Robert Rauschenberg, both homosexuals, reintroduced the figure into contemporary abstract art, and if they were too timid to come out in their work, they wedged the opening that has grown today to be predominant.

What is to be made of this? That there is a special gay sensibility readers of GCN would no doubt agree. But does that mean that there is such a thing as gay art or gay art movements? John Perreault in an excellent essay in *Artforum* (November 1980) "I'm Asking — Does It Exist? What Is It? Whom Is It For?" comes to no easy conclusion; he feels that there is not enough information available to make definitive statements.

But Perreault does see the making of a new gay art that

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## How Far?

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shoved in its mouth.

The live performance picks up the story with a naked woman doing yoga beside a 15 foot sculpture baby with video monitor eyes and giant earphones—a perfect metaphor for the technological smothering and isolation of the soul. The remainder of the performance takes place in front of large windows with New York's 23rd St. traffic becoming both audience and backdrop of the "real" world.

The next portion explores hopelessness, boredom, and apathy through the eyes of men in the military. After shooting an "enemy" in the face, a man exits down 23rd St. in a jeep, returning with a priest-medic. The priest sucks off the wounded man who, coming, spits up blood and dies; the priest spits out the come. This strikes a frighteningly accurate chord on the sterile ways in which men often approach sexual craving for one another.

Enter Mrs. Free in her movie outfit and fur coat from the jeep which has just driven down 23rd Street. She and the cute bald military maniac sing a funk rap, "Mr. Dead and Mrs. Free," a show-stopping, biting depiction of sexual frenzy in society.

The last section is a parody from Squat's particular European sensibility. James Brown's *Sex Machine* is performed operatically, while a cylindrical robot runs around stage; a waitress commits hari kari with a flaming shish-kabob while an apathetic male band plays a schmalztz. This view

of total corruption ends with a banal version of "New York, New York" sung on the baby's video monitor eyes. A door is flung open; the audience receives the hint that it's time to split.

Squat's presentation of alienation and confusion is very detached. Through the sharp sarcasm, the bitterness of society doesn't have the depleting effect it has when shown in realistic, cultural/political analyses. Nonetheless, the performance was disturbing and left me empty. I do appreciate experimental theatre's relentless reminders of my social condition. The positive aspects of radical arts—including some pornography and rocknroll music—is that statements are dropped in your lap undecoded and it is up to you to make the transformation into action. These messages are information, not answers. They are clues about survival on the boundary of a repressive society. Surviving with one's sexuality in a steadily worsening political climate and the search for passion in a dying, plasticized world are two prominent themes in recent avant-garde theatre which have given me determination for my own work in theatre and politics. I hope there will be a stronger interest by lesbians and queer men in creating these new arts and new culture. There is a great deal of power in realizing the complexity of being alive today and in discovering what it takes to cut through the confusion to reach inner clarity.



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**Saturday, February 27, 7:00 PM**  
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## Art

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addresses the general public (straight and gay) as a form of liberation. Risoli's work fits into this movement.

Risoli's painting exults in the physical. The paint is thick, highly textured; the color is lush and intense. The real subject of the work is *material*. It was a brilliant choice of the artist, who until this year painted small jewel-like abstract pattern paintings, to choose the body builder as a figurative device. The body builder is an artist whose medium is (in these paintings) his own flesh and muscle — for a human being the most lit-

## Good Word

Continued from page 10  
up at the annual Christmas party for volunteers, staff, and Board members of the National Gay Task Force. A fellow volunteer introduced the man who has shared his life for 15 years thus. I was initially startled at the chasteness of it in that gay milieu but understood his reluctance to use, after so many years, the word "lover" that was so in the air where the younger volunteers were assembled. It was a word I had never till then considered and at my next access to a dictionary I looked it up. Alas, it will not do. Stemming from *com* plus *pan* (bread or food), it has come to mean comrade, associate, or one of a set or pair of matching things (oh, God, clones) or, even worse, one employed to live with and serve another. Shades of the drab mouse who became Mrs. De Winter in *Rebecca*! The subservience of the word's connotations brought back the thrill I felt when Patrick White, the Nobel-prize-winning Australian author wrote an indignant letter to *Time* magazine, protesting the way they wrote off a certain gentleman as his "male companion-housekeeper." He let the world know that he himself was the housekeeper in their home and that the man in question was a brilliant man of equal status with whom he chose to share his life. Celebrities were seldom so forthright in those days (are they now, indeed?) and I promptly wrote White a letter to say "Bravo" to his act of courage and

erally physical of materials. Risoli uses the body builder as a metaphor of his own creative endeavor and applies his pigment in the most direct physical way imaginable, sometimes squeezing the paint out of the tube directly onto the canvas. He says in effect, "there it is, the way it really is, raw." The artist is saying that making a painting is for him the same as building a body.

We want to touch these canvases; we want to touch the flesh of the body builder; we want to touch the paint of the artist.

In one of his most successful paintings, *Home Movies*, Risoli

divides his canvas in two, the body builder on the left and a pattern composed of paint tubes on the right. Here he most directly expresses his theme: the equation between being (the body builder) and making (the paint tubes).

It is very exciting to see such work by a Boston artist in a Boston gallery. And it is as daring for a young artist who is interested in appealing to the general public to do work that is so easily gay identified, as it is for a first class commercial gallery to show such work. Go see this show, which is open through February 27, and don't wear sunglasses.

love.

"Comrade" derives from the word for room and means originally a group sleeping in one room, from which it came to mean intimate friend. That wouldn't be too bad if in the popular mind the word had not become almost the exclusive property of Communists.

"Consort" for a while struck me as perhaps the word I was seeking but one gets so tired of all those jokes about "I thought a consort was someone who married a queen," always accompanied by wagging eyebrows. It means one who shares a common lot and that certainly is close to the meaning one wants to convey but no word that leads to leers can honor the relationship properly.

"My Friend," like "My Roommate," is in common use but so dreadfully lame, inane under the circumstances, and timid or cowardly, that I think it's high time we discard it. Though we try with our voices and our facial expressions to imply that there is more to the relationship than these innocuous words alone convey, the task is beyond our powers and the evasion beneath our dignity. Sarah Bernhardt at her zenith could not have gotten those lightweight words to carry such heavy freight.

It may be that the U.S. Census Bureau, of all institutions, has shown us the way. They have made official the use of the word "partner" for unmarried, unrelated people living together. Coming

from the city that gave us "revenue enhancement" as a euphemism for the dread word "taxes" and the word "honorarium" for the word "bribe" when handed to a Republican who's in the White House inner circle, this is fairly straightforward language. "Partner" does imply sharing, equality, commitment and in that sense serves better than many another word. It holds the potential of confusing the straight mind by making people think that the emotional partnership is a commercial one, so it may not be the ultimate word, but it seems the best available at the moment.

What we really need is a word about which no confusion can exist, a word that conveys to gay and straight world alike what two mated gay males are to each other (or, for that matter, two mated lesbians). As coming out of the closet is important for the movement so that our virtues may accrue to the credit of gays and not be misattributed to the straights we sometimes pose as, so it is important that we not flounder, weasel, or sound tentative when referring to our partners. To fall back on euphemisms is to imply that there is something shameful in such relationships. We don't believe that and we mustn't let the world think we do, for they then jump to the conclusion that there must really be something to be ashamed of.

Let's all join the search. What's the good word?

gating. Persons questioned by the FBI can call the local chapter of the National Lawyers Guild (617-542-5415) for legal and political assistance. They remind everyone that there is no legal obligation to talk to the FBI but that it is illegal to lie to them. They recommend saying nothing, or simply telling the FBI to call a lawyer.

— filed from Boston

## Crackdown

Continued from page 3  
eties . . . and all our organizations and political work. This is a time when many people are becoming active, when our work can begin to be effective, be it fighting Governor King's workfare program or against U.S. intervention in El Salvador, or for abortion rights. The government does not want our work to go forward and it will use whatever tactics it can to infil-

trate, disrupt and discredit us. FBI questioning and harassment of individual activists is one of their ways to collect the information they need to destroy our movements."

The local grand jury group urges activists to refuse to cooperate with the FBI no matter what their opinions are of the various actions the FBI says it is investi-

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# Classifieds

## FREE GCN!

If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

## BACK ISSUES

If any one out there has extra copies of Volume 8, #1 (Judy Chicago) or #6 (Pink Pentagon), please send them to us. We have almost none, and we need them for numerous wonderful purposes. We would really appreciate it if you could send them to us, honest. Send them to Mike at GCN. Thanks.

## GIVE US THE CHAIR

We would love it if someone could provide us with an executive chair (with wheels and arms, nothing fancy). Our furniture is sparse and such an item would be much appreciated. Please call Mike or Amy at 426-4469. Thank you.

## GCN NEEDS INDEXERS!

GCN has an index system which is falling behind and thus a valuable tool is not fulfilling its function.

Indexing requires a willingness to follow the existing framework which was established some years ago; it's too late to start all over. Indexing isn't particularly creative work; in fact, some people might call it drudgery. However, if you'd like to make a modest contribution to the cause of Lesbian/Gay scholarship and if you have some time (VERY flexible hours) we'd be more than happy to show you what needs to be done. Call Mike at GCN 426-4469.

## THURSDAY

GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

69 cents can buy a lot of information and enjoyment. That's what it costs to send 1 lb. of bks to a lesbian or gay friend in prison. Lots of people have given us bks, now we need some money for postage. Think about it, you spend as much to buy a cup of coffee. Lesbian & Gay Prisoners Project, c/o GCN, 22 Bromfield St., Boston 02108 or 426-4469.

## DEAR ADVERTISER

**If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.**

## WE LIKE TO DRIP

Our coffee through a Melitta filter. Is there anyone out there who prefers perking and would therefore like to give us his/her Melitta pyrex coffee pot??? Please call Mike or Amy at 426-4469 if you feel inclined to encourage our caffeine consumption. Thank you.

## FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

## MICROFILM READER WANTED

The GCN staff would love to be able to read its back issues on microfilm, but cannot afford to buy a film reader. If anyone has access to a used one or would like to donate one to the office, please call Mike at 426-4469.

## GIVE GCN A WEIGHTY GIFT

If anyone out there has an accurate, functional postal scale, we would greatly appreciate it. Ours has seen better days, and for legal reasons, we must have a good postal scale. Call Mike or Amy at 426-4469 if you can help us out. Thank you.

## ORGANIZATIONS

### TEMPTATION

The discreet social alternative '82 Schedule: NYC P-Town parties no fee. Quarterly newsletter for details: Temptation PO Box 4302 Prov, RI 02914. (31)

### GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon till midnight.

### DO YOU SECRETLY LUST

After wimmin in black habits? Do you picture your soul liberally sprinkled with black specks reminding you of your venial sins? Do you feel guilty whenever you're enjoying yrself? Confess! Join ex-Catholic dykes group. Call Jill 426-4469.

## NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

Socialist-Feminism Discussion Bulletin; articles on: Trends in the women's mvt, reproductive rhts, lesbian/gay liberation, community org, wking women, soc-fem theory. Available from: Solidarity, a Socialist-Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage). (c)

## WOMEN PRINTERS

Typesetters, press operators, strippers, bindery-workers, are invited to join us in regular pot-luck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 266-6644

## MEN IN LOVE WITH BOYS

### BOYS IN LOVE WITH MEN

You are not alone. Join us. For more information write: NAMBLA, PO Box 174-S, NY, NY 10018 or phone (212) 475-0987. (38)

## BOSTON LESBIAN/GAY CATHOLICS

Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

## GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now. Write: Ganymeade Society, c/o Karl Volk, 43 Whittier Blvd., Poughkeepsie, NY 12603.

## SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Pl., W Seattle, WA 98109 (206) 282-5798 Membership \$5. Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church). Office 523-7664 All persons are welcome

New women's media gp committed to lesb. education outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc., 36 Colwell Ave, Brighton, MA 02135. 367-2086 (8)

## NH LAMBDA

Box 1043, Concord, NH 03301 Concord. 224-3875. 746-3339. Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592. Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

## D.O.B.

Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays. 3 pm, thru Oct. Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

## PUBLICATIONS

### SPECIAL ISSUE MAENAD!

MAENAD, a women's literary journal, is a quarterly feminist magazine, featuring prose, visual arts & some poetry of a radical feminist perspective. THE LESBIAN/HETEROSEXUAL SPLIT special issue now available. Subs: \$16/yr. This issue \$5.50. All other single copies \$4.50. MAENAD, P.O. Box 738, Gloucester, MA 01930. ( )

Monthly calendar of women's events in Maine, New Hampshire and Vermont, \$1 for sample issue, \$7.50 per year. Write: Full Circle, P.O. Box 235, Contoocook, NH 03229. (15)

## POLITICALLY INCORRECT!!

Get your copy of Focus's "Politically Incorrect" issue available now at New Words and Glad Day or directly by mailing \$1.35 plus .25 postage to: Focus, OCBC, 1151 Mass Ave., Cambridge, MA 02133. Hurry! They won't last.

GUARDIAN Independent radical newsweekly Covers Gay women and minority struggles, and international progressive movements Special offer 4 issues FREE. Write Guardian Dept GCN. 33 W 17th St NY NY 10011 (ex)

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## HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215)382-3222. (c)

Free lesbian catalog of books, send two 15c stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746 (516) 427-1289. (12)

## THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

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# Calendar

I hate being lonely -  
it feels like, underneath,  
loneliness is always



there waiting  
to surface...  
like it's one of  
life's ultimate  
truths...

**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; swimming 227-5363; basketball 236-1914.

## weekly events sunday

**Boston, MA** — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

**Boston, MA** — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

**Boston, MA** — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

**Orleans, MA** — Shoreline, a gay social group alternative to the bars on Cape Cod. Second Sundays. Info: Box 1614, Orleans, MA 02653.

**Orono, ME** — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

**Framingham/Millford/Franklin, MA** — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

## coming events

### feb 17 wed

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Cambridge, MA** — Cambridge Women's Center. Regular weekly discussion groups. This week's topic: Socialization of women. 46 Pleasant St. (Central Sq.) 8pm. Info: 354-8807

**Boston, MA** — Project Place offers Hotline Counselor Training beginning each month and would like more people from the gay community to know of its availability. Orientation every Wed. 6:30pm. 32 Rutland Place (South End). Info: 262-3740.

### 18 thurs

**Boston, MA** — GAY COMMUNITY NEWS VOLUNTEER PROOFREADING. SEE THURSDAYS ABOVE FOR DETAILS.

**Cambridge, MA** — Kate Rushin and Robin Becker will be reading poetry and fiction at New Words Bookstore, 186 Hampshire, 7pm. Info: 876-5310. Donation \$1.

**Boston, MA** — Special outreach meeting of Boston Community Television, a city-wide alliance of representatives from Boston's communities to guarantee active participation in the incoming cable TV system, at St. Paul's Church, 138 Tremont St. (across from Park St. T). Members of gay community welcome. 7pm. Info: 267-1809.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

**Northern VT/NH** — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT, 05819.

**Concord, NH** — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

## monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 882-7746, or write: Nashua Area Gays, Box 3472, Nashua 03061.

**Providence, RI** — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

## tuesday

**Boston, MA** — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

**Waltham, MA** — Parents and friends of Gays meet on the first Tuesday of the month at the Admin. Bldg. Conf. Room, Fernald State School, 200 Trapelo Rd. 7:15pm. Info: 846-7527 or write: Boston Parents FLAG, 76 Brook Hill Rd., Milton 02167.

**Boston, MA** — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

**Bridgewater, MA** — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

## 19 fri

**Boston, MA** — GAY COMMUNITY NEWS VOLUNTEER NIGHT FOR SENDING OUT THE PAPER. IT'S A BLAST! SEE FRIDAYS ABOVE FOR DETAILS.

**Boston, MA** — Jane Barnes and Catherine Joseph, Boston lesbian poets, will mark the recent publication of Jane Barnes' *Extremes* with a reading at Glad Day Book Shop, 22 Bromfield St. (near Park St. T). 8pm. Donation \$2.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Angela O'Callaghan, singer/songwriter. 355 Boylston St. (at Arlington). Door open at 7:30 and close at 8. Everybody welcome. \$3 donation.

**Somerville, MA** — "Killing us softly" and a slide show by WAVAW (Women Against Violence Against Women) will be shown at the Somerville Women's Center, 7:30pm. 38 Union Sq. Info: 628-6311.

**Boston, MA** — Women Outdoors. Northeast gathering at Sargent's Camp, Peterborough NH. Weekend of workshops, outdoor skills, info sessions, shared community and networking. Car-pooling available. Local contact: Caro 926-8014. Lesbians involved. Pre-registration recommended. Cambridge, MA — Am Tikva Meeting. Discussion: How does the Jewish faith sustain us through hard times? 8pm. 312 Memorial Dr. Info: 254-0907.

**Boston, MA** — Chiltern Mt. Club. Organizational meeting of Chiltern Railfans. Info: Bob (617) 828-8308.

**Boston, MA** — Annual Mardi Gras Costume Dance. Arlington St. Church, 355 Boylston St. 9pm. Prizes. Bar. \$4 non-members.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

## wednesday

**Boston, MA** — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Hyannis, MA** — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

## thursday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

**Boston, MA** — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 526-5979.

## 20 sat

**Boston, MA** — Mardi Gras, sponsored by Black and White Men Together (BWMT). Dance. Attire: feathers, glitter, flowers and skin encouraged. Clark Room, Arlington St. Church, 355 Boylston St. (at Arlington St.) \$3.50 to defray the cost of shrimp and chicken. Raffle and kissing etc. booths. Fund-raiser for BWMT. 8pm

**Boston, MA** — Fat liberation for non-fat lesbians. Topics include: what non-fat women have to gain from fat liberation, the diet industry as big business, and fat women as friends and lovers. Childcare and ASL interpreter available. Info: 492-2936 (TTY) or 522-9213.

**Boston, MA** — Chiltern Mt. Club. Two trips: North Presidential Assault (info: Bruce 224-4432) and Morse Mt. and Sewall Beach (info: Ron (207)883-6297).

**Boston, MA** — Alix Dobkin with Karen Beth in a concert for women to benefit the Collective. Emcee Maxine Feldman. BU Sleeper Hall, 871 Comm. Ave. 8pm. ASL interpreted, wheelchair accessible, childcare available. \$6.50 donation. Tickets at New Words, Women's Emporium and Glad Day Books.

**Boston, MA** — Improvisational Dance Play Day for women led by Marsha Hillier and Pat DeAngelis. 11am-5pm. Info: 497-4272 or 864-7273.

## 21 sun

**Boston, MA** — Prison Book Program presents an evening in commemoration of the life and spirit of Malcolm X. Community Church, 565 Boylston (Copley Sq.) Speaker and film. 7pm. Donation requested. Info: 876-1002 or 884-5132.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCWU, 91.3FM.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 266 Eli Center. 7m.

**New London, CT** — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

## friday

**Boston, MA** — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

## sat

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).

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**Somerville, MA** — Alix Dobkin will hold a community gathering to talk about anything and everything at the Somerville Women's Center, 38 Union Sq. 3pm. All women welcome. Info: 628-6311.

## 22 mon

**Beverly, MA** — The North Shore Lesbian and Gay Alliance presents Political Awareness Week, a series of informative talks focusing on the political concerns of the gay and lesbian community. Tonight thru Sat. eve. General info: 745-3848. Tonight: Gay and lesbian issues, the national perspective. Speakers include Gwen Rogers, Jane Kaatz and Gerry Scoppettuolo from the Gay and Lesbian Focus of the People's Antiwar Mobilization Movement. First Parish Unitarian Church, 225 Cabot St. 7:30pm.

## 23 tues

**Salem, MA** — North Shore Lesbian and Gay Alliance Political Awareness Week continues. Tonight: A racial-ethnic perspective. Speakers: Tia Cross, anti-racism educator, and Armando Gaitan, Boston coordinator of the March on Washington. Grace Episcopal, 385 Essex St. Info: 745-3848.

## 24 wed

**Salem, MA** — North Shore Lesbian and Gay Alliance Political Awareness Week continues. Tonight: A feminist perspective. Speakers: Joe Interrante of *Radical America* and Margo Rey of *Women Inc.* Salem State College Library Function Room. 7:30pm

The deadline for Calendar Items is Tuesday at noon for the following issue.